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Bishop Lilje and Dr. Benson at Reformation Rally

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10 CENTS

Everything Happened to Me

AGAINST MY better judgment I agreed to lead a panel discussion at the conference meeting. But two days before the conference, I became sick. The doctor patched me up, but then my young son became ill.

Someone else would have to lead the panel, I decided. No one could expect me to leave my youngster and drive 120 miles. As if to clinch the matter, the skies opened up that night for a stormy panel discussion of their own.

LEARNING OF MY decision, other drivers began to back out, too. No one was willing to go. It looked as if my lapse would ruin the whole program. So I phoned everyone to tell them I would keep m promise, no matter what. And early th next morning everyone was on hanc though we had to drive the whole distanc through a downpour.

Our group functioned as planned. Th panel was acclaimed as one of the mos dramatic and instructive of its kind. W were showered with compliments.

WHEN I GOT HOME my son asked for a report. As he listened, his smile grew "Mother, the Lord was testing you," he said. I had not expected that he was so mature in his Christian understanding What if I had not passed that test!

—DOROTHY DAVIS

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COVER PICTURE. Bishop Hanns Lilje of Hannover, Germany, was speaker at the Twin Cities Reformation Festival rally held in Minneapolis Auditorium, where the Lutheran World Federation will meet in 1957. With him is Dr. Oscar Benson, president of the Augustana Lutheran Church. In background is altar and part of 600-voice choir. About 13,000 heard Bishop Lilje.

THE CHURCH IN THE NEWS

Lecture schedule announced

Five widely scattered centers will be hosts next January and February for the annual series of Knubel-Miller lectures presented under the direction of the ULCA Board of Higher Education. Lecturer will be Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Illinois, and a member of the Augustana Church. His topic will be "The Doctrine of the Church in American Lutheranism."

St. Louis area pastors will hear the lectures first, on Jan. 12-13. Next presentation will be at Fargo, North Dakota, Jan. 18-19. Then follow Hartford, Connecticut (Feb. 6-7); Philadelphia (Feb. 9-10); and Lake City, Florida (Feb. 13-14).

Dr. Bergendoff's lectures will be the eleventh in the series. They are named in honor of Dr. Frederick H. Knubel, first president of the ULCA, and Dr. E. Clarence Miller, first treasurer.

Lutherans meet in Africa

The eternal snows of Mount Kilimanjaro looked down this month on a novel sight. At outdoor rallies held in conjunction with the first All-Africa Lutheran Conference 5,000 Lutherans from all parts of Africa joined together for worship services. Among them were the 150 official delegates who represented one million Lutherans in nine African countries.

The mile-high Lutheran teacher-training center at Marangu in the Chagga country of Tanganyika was the site of the conference. Delegates and guests from Ethiopia, South Africa, Southern Rhodesia, Madagascar, French Cameroon, Nigeria, Kenya, Tanganyika, Southwest Africa and Liberia as well as from the U.S., Sweden, Switzerland, Great Britain and Germany were housed in dormitories. Cooking was done in huge cast-iron kettles over open fires.

The conference Nov. 12-22 marked the first Africa-wide gathering of any kind in history. Official languages were English, Swahili, French and German. Simultaneous translation equipment enabled all delegates to hear speeches in a familiar tongue as they were being made.

Speakers at the major meetings were Bishop Hanns Lilje, Dr. Franklin Clark Fry, Dr. Fredrik A. Schiotz, Tanganyika Governor Sir Edward Twining, and Paramount Chief Thomas Marrealle II of the Lutheran Chagga Tribe. Aimed at developing native leadership for the Lutheran church in Africa, the conference will have served its purpose if it "can break open a holy vision to African Lutherans of their strategic place" in the development of that continent, speakers said.

Offerings gained in '54

Average contributions of U.S. church members last year in 47 Protestant and two Eastern Orthodox churches was $48.81. This represented a 7 per cent gain over 1953, according to statistics compiled by the National Council of Churches' Department of Stewardship and Benevolence. Canadian churches reporting showed average giving of $41.75 per member.

About 80 per cent of the gifts of members were used for local congregational expenses and about 20 per cent went for benevolence or general causes. This proportion was about the same as in previous years.

HEADS UNITED CHURCH WOMEN
Mrs. Theodore O. Wedel

Biggest givers were the Wesleyan Methodists, whose $176.91 per capita average topped the Seventh-Day Adventists' $173.94. United Lutherans ranked 32nd among the 55 U.S. and Canadian denominations with a $50.25 average. The ULCA had been 35th in 1953.

Ask immigration law revision

The McCarran-Walter Immigration Act which regulates entry of newcomers into the U.S. needs a complete overhauling, delegates to the assembly of the United Church Women at Cleveland early this month decided. Representing 10 million women in groups affiliated with the National Council of Churches, the 3,000 delegates also voiced their opposition to universal military training and rejected legal censorship of motion pictures.

The immigration law should be revised to "eliminate such undemocratic practices as inequalities in the quota system, discrimination based on race and naturalization provisions which create 'second-class' citizens," the resolutions said.

The resolutions were adopted after four days of study by scores of discussion groups and plenary sessions. Speakers emphasized the need for a new look at the role of Christian women in a world of change. "American women are part of a revolutionary pattern which is changing the status of women in all countries," said Mrs. Theodore O. Wedel of Washington, Episcopal church leader who was elected president. American women can make a particular contribution toward world peace because their "traditional interest in foreign missions" has given them contacts with women overseas and a better understanding of world problems, Mrs. Wedel said.

Russian priest is barred

The Rev. Louis F. Dion was packing his bag at the Roman Catholic Assumptionist College at Worcester, Massachusetts, this week without any assurance that he would ever reach his destination —Moscow. He had planned to leave on Dec. 1 and to arrive in the Russian capital Dec. 8.

Earlier this month the Russian government had granted the American priest a visa to reside in Moscow to minister to the spiritual needs of Roman Catholics from the United States. At the same time the U.S. State Department granted entry permits to Russian Orthodox Archbishop Boris, representative to America for the Moscow Patriarchate, and to his secretary. Last week the State Department cancelled the Russians' visas because of Soviet insistence that Archbishop Boris be permitted to serve here as head

of all Russian Orthodox churches.

A State Department spokesman said there was no objection to the archbishop's ministry if it was limited to Soviet citizens and to such Americans as might wish to attend his services. Most Russian Orthodox congregations in this country belong to the Russian Orthodox Church of North America, headed by Metropolitan Leonty of New York. This group does not recognize Moscow's authority.

Retaliatory action by the Soviets might bar Father Dion from Russia, where he was to replace the Rev. Georges Bissonnette, who had been ordered out last March when the U.S. refused to extend the visa of Archbishop Boris, who was then in this country.

Church-state tie upheld

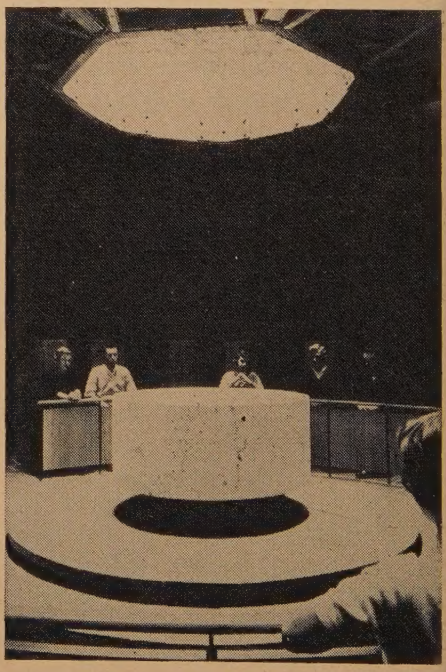
The Church of England's official ties with the British government result in "limitation of her spiritual freedom, denial of any choice in the appointment of her leaders, and insidious secularism which results from constant attempts to impose upon the church the state's own lower standards of morals," said Laborite Samuel T. Swingler in Britain's House of Commons last week. Similar charges had been made the previous Sunday in a sermon in St. Paul's Cathedral by the Rev. George A. L. Lloyd.

When Mr. Swingler proposed that a royal commission be named to examine the question of disestablishing the church, Prime Minister Anthony Eden turned him down promptly. No "responsible representative body" has suggested a break between government and church, Mr. Eden said. "The Church of England and the Free Church Federal Council have in the last few years each appointed a commission on the relations between church and state. Both reports indicated that separation of church and state at the present juncture would be to the detriment of the church and the nation."

Critics of the Church of England have accused church leaders of exerting pressure on Princess Margaret in connection with her recent decision not to marry divorced Group Capt. Peter Townsend.

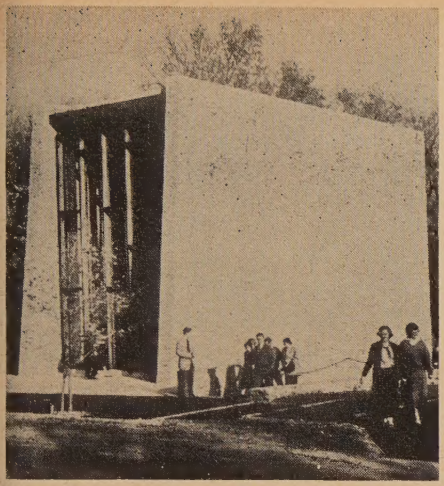
Religion gains among students

College students have lost their cynicism about religion and are showing "tremendous interest in things of the spirit," several churchmen declared recently. In the past 15 years the campus attitude has changed from "cynical materialism to an appreciation of spiritual values," Episcopal Bishop Michael Coleman of Canada said in a Washington speech. There is an "unmistakable revival of interest in religion" on most college campuses, the



UNIQUE CHAPEL AT DRAKE

Round stone table is worship center in prayer chapel at Des Moines university



PROTESTANT CHAPEL

Modern design is featured in chapel for Protestant students recently dedicated at Brandeis University, Waltham, Mass. Similar chapels serve Roman Catholic and Jewish members of the student body.

Rev. R. C. Singleton of New York told a Methodist conference at Cincinnati. Colleges and universities offer the most fertile mission field in the world today, the Rev. Howard B. R. Moody said at the Ohio Baptist Convention last month.

"More and more students are coming to the realization that religion has something tremendous to say in the present world struggle," Dr. John Oliver Nelson of Yale reported at a meeting of the University Christian Mission, a National Council of Churches' student program. Faculty members also showed a growing interest. At the University of California, faculty groups were holding weekly seminars on religious topics.

Church preferences shown

Student census at the University of Missouri showed that nearly 97 per cent are church members or have definite church preferences. When the annual tabulation was first made in 1937, only 86 per cent indicated that they had church affiliations, Dean Thomas A. Brady reported.

Upsurge of religious interest was noted earlier this year at the annual conference of college and university chaplains at Evanston, Illinois. Enrollment in courses in religion has increased and chapel attendance has soared. Chaplains and teachers of religion are now included on most faculties. The University of Chicago now has eleven full-time chaplains, plus a dozen part-time workers.

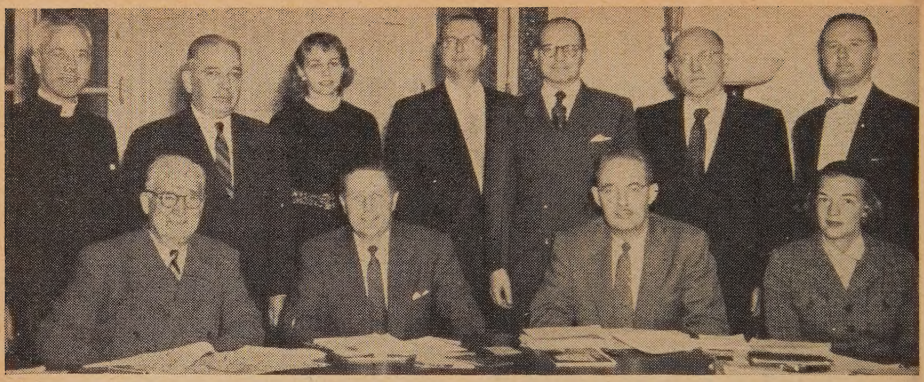
Co-ordinated religious activities are the rule on most campuses. Student centers have been erected by many denominations. In some cases universities have provided meeting places for campus religious groups.

At Jewish-supported Brandeis University, Waltham, Mass., three chapels were dedicated last month, intended for use by Roman Catholic, Jewish and Protestant students. At Drake University, a Disciples of Christ institution at Des Moines, Iowa, an unusual nonsectarian chapel designed as a place for meditation and prayer rather than for formal services was dedicated last week (*see cuts*).

Calls school crisis overemphasized

As delegates representing public and parochial schools set out for Washington and the White House Conference on Education, scheduled for Nov. 28-Dec. 1, Philadelphia Roman Catholic Archbishop John F. O'Hara scored the "nationwide school crisis" as something that doesn't exist.

The National Education Association and other school groups "convey the false impression that there is almost universal overcrowding in classrooms and dire need for new buildings," the archbishop told the Catholic Press Associa-



NEW CONSULTING COMMITTEE for ULCA Department of Press, Radio and TV at its first meeting with staff in New York early this month. Seated are Dr. Everett Mitchell, chairman; Charles C. Bevis, Jr., Dr. Emerson Reck, Mrs. Ruth Trexler Kerr. Standing, Dr. George Harkins, Dr. Herbert W. Walker, Mrs. Hertha Kennedy, Charles C. Hushaw (director of the department), Dr. Albert P. Stauderman, J. Martin Orndorff, and Richard T. Sutcliffe (associate director).

tion. "We have a great boondoggle in the making" by advocates of federal aid to education, he claimed.

Schools are governed by local conditions and "many states and many communities have declining enrollments and empty classrooms," Archbishop O'Hara declared. In Pennsylvania, the state's school population has declined 11 per cent in the last 20 years, he said, although in some mushrooming communities where there is a large amount of new building school problems have become acute.

Minority keeps schools godless

Children attending public schools are denied an education "rooted and grounded in a view of life and the universe which presupposes the reality of God," Dr. Mary Alice Jones told the national Methodist Conference on Christian Education at Cincinnati this month.

"Few of us would wish to disavow the American tradition of separation of church and state," the Methodist educator continued, but "this tradition is interpreted by many to mean that schools must be "non-theistic. Because public school officials do not wish to become involved in disputes among religious bodies they are extremely sensitive at this point." The speaker said some criticism of public school policy was justified.

If public schools try to teach religion without doctrine it will be a "colorless travesty on religion," Roman Catholic Archbishop Joseph P. Hurley said in Florida. Florida school officials had announced plans for "religious heritage courses" which would aim to "present contributions of religion to the American way of life."

Now that schools have decided to face the problem, "all of us will pray that they find a satisfactory solution," Archbishop Hurley said. He said that the serious breakdown of morality was due "at least in part to the limited vision and neutral philosophy of educators who had excluded God from the American public school."

Curiosity, not revival

Americans are more curious about religion than ever before but this is no sign of genuine "revival," Dr. Douglas Hor-

ton told the Harvard Club of Chicago last week. The Harvard Divinity School dean said churchmen are actually witnessing "a revival of interest in religion. People are curious and are coming to church. All kinds of religions—true or false, deep or shallow—can flourish in this kind of atmosphere."

Dr. Horton observed that "An American community does not rise above the standards of its churches. The churches do not rise above the standards of their ministers and ministers do not rise above the standards of their training." He also urged that lay leaders have "Christian training in their chosen secular callings."

Rural churches get free mailing

Bulletins issued by rural churches will go through the United States mails free of charge under terms of a regulation made by the Post Office Department. Extension of the "free in county" mailing privilege long accorded weekly newspapers to church bulletins or parish papers is an unexpected by-product of legislation approved by Congress last July. The new law also makes it easier for church bulletins to obtain second-class mailing privileges.

Rural churches that send out bulletins to all their members may enter them as second-class matter and enjoy free mailing to all subscribers living on rural routes within the county in which they are published, as well as to box holders in small towns or villages. City churches will also gain under the regulation, but must pay a minimum charge of one cent per copy for matter delivered by carrier.

Follow-up

Decisions of the courts are "not exempt from criticism," ruled Judge Vincent S. Haneman of the New Jersey Superior Court in absolving the Rev. Loriot D. Bozorth, Jr., Gloucester City Baptist clergyman, from contempt charges. The charges had been made by Judge Frank T. Lloyd after the minister had written a letter to a newspaper in which the judge's action in ordering a local referendum on Sunday liquor sales was criticized (*see* THE LUTHERAN, *Nov. 2*). Mr. Bozorth also got support from the voters. The liquor sales proposal was defeated.

Fifty-one of the 256 presbyteries of the Presbyterian Church in the U.S.A. have voted in favor of ordaining women to the ministry. Only three have thus far rejected the proposal. Among those favoring the move were the Philadelphia Presbytery, largest in the nation, and the Pittsburgh Presbytery, third largest. Approval by a majority of the presbyteries is needed to make the proposal effective. The church's general assembly last May adopted the measure, referred it to the local groups for enactment (*see* THE LUTHERAN, *June 1*).

Turkish government should pay for the $100 million damage done to Greek Orthodox churches in Istanbul in the September riots, reported a five-man delegation sent by the World Council of Churches to indicate the concern of other Christians for the sufferings of the Greek Christians in Turkey. Turkish officials told the delegation that the government would make restitution, but nothing has yet been done. In addition to damage to churches, homes of Christians were attacked (*see* THE LUTHERAN, *Sept. 28*).

And so forth

A 12-foot high statue of Martin Luther will be erected on the campus of Concordia Seminary, St. Louis, in the near future. It will be the ninth outdoor statue of the Reformer in the United States. Others are in Washington, Gettysburg, Baltimore, St. Louis, St. Paul, Detroit, Decorah and Dubuque.

World News Notes

Competition will be tougher

Conflict between the U.S. and Russia settled down this month into a wrestling match—a slow-moving but relentless endurance contest. Russians had led the West to hope they might see some advantage in relaxing the cold-war tension, but this month at the Geneva conference they destroyed that hope completely.

There isn't going to be an atomic war —everyone seems to have agreed—because everyone would lose. But Russians intend to push ahead unceasingly to win the world for communism. They will offer assistance to neutral nations wherever they see a chance to gain new satellites. Western nations will have to outbid them, or the balance of world power will gradually shift in Russia's favor.

This month Mr. Khrushchev and Mr. Bulganin started a leisurely trip through Asia, planning to stop in Afghanistan, India, Burma. In India the U.S. has planned to spend $50 million this year on technical and economic aid. But Russia has promised to build a $100 million steel mill. India wants a $1.5 billion loan to buy machinery and build up industry in the next five years, and is waiting for bidders.

The U.S., already overstocked with farm produce, can't buy Burma's surplus rice. But Russians gladly pay cash for it. In the Middle East the U.S. has hesitated to sell arms to Arab states, hoping to prevent war against Israel. But Russians this month were ready to close a deal with Syria, selling planes and guns such as are already being shipped to Egypt.

Treasury angle

A reason why the U.S. hesitates to put up cash in the world struggle is that men in the treasury have the 1956 election to think about. They hope to hold down expenditures so they can please voters with a tax cut in the spring.

The defense budget can't be trimmed below the $34.5 billion level, says Secretary Charles Wilson. But nonmilitary foreign aid can be trimmed. Ten million can be cut from the $50 million appropriated by Congress for aid to India this year, says John B. Hollister, director of the U.S. International Co-operation Administration. He says drastic reduction in military and nonmilitary assistance abroad can be made next year.

Germans must change plans

Failure of the Big Four diplomats to agree on anything at Geneva this month serves notice on Germany that it may be obliged to work out its own solution to the problem of reunification. Russians can afford to wait for West Germany to ask for an offer.

Russians can offer: a reunited Germany, perhaps a return of some territory taken by Poland, trade with eastern Europe and Asia (especially helping to industrialize Red China). In return, the West Germans would be required to drop out of the North Atlantic Treaty Organization, invite U.S. and British troops to go home, and accept the Communist economic system already operating in East Germany.

West Germans show no signs of hurry in their plans for rearming their country as an ally of the West. Their parliament is scheduled to vote Dec. 13 or 14 on enlisting 150,000 soldiers as the beginning of a new army. But no new funds for the armed force are provided in next year's West German budget, only the amount previously paid to the Allied governments for their occupation forces.

WASHINGTON

By ROBERT VAN DEUSEN

RELIGIOUS CENSUS

THE TEN-YEAR CENSUS of religious bodies may be on the way out. The 1946 census was started, but was never completed for lack of funds. Now it looks as though money for the 1956 census will not be included in next year's budget request.

An inter-faith committee from the Association of Statisticians of American Religious Bodies met early this month with census officials. The churchmen urged resuming the ten-year census in 1956.

The government men did not give them much encouragement. They explained the budget-making process: The Census Bureau submits its estimates to the Department of Commerce. Department officials lop off nonessential items and send their recommendations to the Bureau of the Budget. Here the requests are pared down still more, and the proposed budget made up.

The President's budget message is presented to Congress and referred to the Appropriations Committees of both houses. By the time they have finished wielding the hatchet, only those items are left which can prove their value as government expenditures. Finally, Congress makes still further reductions.

Pros and cons

THE IMPLICATION was obvious: the religious census is not considered essential. In discussing this point, church statisticians got an interesting reaction from one of the census officials. He said that certain other types of census are of value to the business and financial life of the nation, and will be continued; the religious census has no such value.

Does this mean, one of the churchmen asked, that an economic yardstick is to be applied to all the functions of government? Is not a service to the churches as important as a service to business? Will not a decision to discontinue the tabulation of church growth reflect a lowered appraisal of the value of religious life?

There is, however, another side to the question. Most churches keep their own statistics, with varying degrees of thoroughness. What does a government census accomplish which they could not?

THE MOST COMMON answers are:

1. Since the government gathers its information from local churches, its tabulations can be broken down into community analysis, regional trends, comparison of urban and rural areas, measurement of mobility, and so forth.

2. The government would use uniform standards of collecting data; churches differ widely in statistical methods.

3. The government's results would be nationwide and inclusive, counting in members of those church groups which pay little or no attention to statistics, and would provide comparable data at ten-year periods as a basis for determining national trends.

The census of religious bodies has provided the churches in the past with factual information on which long-term planning could be based. In so doing, the government has underscored the importance of religion in the national life. It may still be possible to keep the religious census as part of the American tradition, if enough people think it ought to be maintained and voice their convictions to the Census Bureau.

THE MEANING OF MARRIAGE

Facing the fact that a quarter of American marriages end in divorce, a United Lutheran commission will meet Dec. 14 to study the question of remarriage of divorced persons. This article is condensed from the commission's preliminary statement

In the Christian view, marriage, as ordained by God, is the personal and sexual union of one man and one woman in a continuing relationship of mutual love and service based on fidelity toward each other. It is not a command of God, obligatory upon all. Nevertheless it is a good and honorable estate wherein God may reveal and bestow his grace.

The marriage union is in the Christian view the joining of a man and a woman in a one-flesh relation which is a mystery, like the union of Christ and his church. The basis of this union was laid when we were made male and female and created in the image of God. Thus we were made to complement and fulfill each other in a purposeful relation. This relation should be one of personal encounter in which the love received and given breaks down the wall between the selves and reveals to each the heights and depths of the life of the other.

The Bible frequently uses the word "know" to indicate the sex act. Thus it suggests that through sex a communication takes place that establishes a bond of unity of permanent significance. There is a self-revelation and self-discovery that go beyond other forms of communication both in degree and in meaning. Man cannot have full realization of manhood without woman, nor woman without man.

This communication through personal and sexual union implies life-long monogamous marriage. If the essence of marriage is the union of one man and one woman in a one-flesh relationship, it cannot be shared with a third without its destruction. Monogamy is the only way in which the one-flesh idea can be established and maintained. The love binding

Then shall the Minister say to the Man:
N—, wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health, and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Man shall say:
I will.

—FROM "THE ORDER FOR MARRIAGE"

---

husband and wife would be violated by promiscuity.

Monogamy is actually the best channel for the expression of the sex urge. It sets up the necessary restraints and safeguards upon a drive which otherwise might run rampant. Sex can bring only pain and suffering if there is abandonment to promiscuity and lust, but within monogamous marriage it may bring inestimable joy.

ALL THIS POINTS to fidelity as the way to enduring marriage. The prevailing romantic notion that marriage is based solely on love is inadequate. It is at this point that the modern view goes most disastrously astray. However true it undoubtedly is that people who marry should love one another, such love is not the sole basis of stability in marriage.

That which should hold the two together and nurture the love that brought them together in the first place is fidelity, faithfulness in that relationship which has indebted them to each other forever and made them one flesh. The nature of the relation demands mutual trust in the other's faithfulness.

Even though fidelity, and not love, is the basis of marriage, love can by no means be left out. No marriage should be contracted without erotic love. It is part of the Christian faith to believe that the God who is love divine does not despise the love which is earthly. Even romantic love, therefore, has its place, based on fidelity.

Promiscuous intercourse before marriage militates against the establishment of a true marriage. Sex experience has such depth of meaning that it should be sought only as part of one's whole Christian experience. Outside of marriage it especially tends to degenerate into lust, so that what should be an expression of love becomes exploitation.

It is also of the utmost importance that intercourse involves responsibilities to God for sharing in creation. Perhaps no greater joy can come to a family than to feel they are sharing with God in the creation of new life made in his image. The actual embodiment of the one-flesh idea in the children who are the fruit of that union is a powerful factor in continuing and strengthening that union.

Intercourse involves liability to conception of children. Yet children born out of wedlock and the loving circle of the family are greatly sinned against. Intercourse is the right only of those who undertake it as a permanent and responsible relation within marriage.

SINCE GOD GIVES parents the power to join him in creation, it is the right of parents to plan their families, making use of the best medical knowledge available. To provide the mother with opportunity for recovery both physically and emotionally from the strain of pregnancy and childbirth, children may well be spaced.

God has commanded us to rear our children in the fear of the Lord, and to provide for them physically. This implies some limit on the number of children in a family. Knowledge of birth control methods may be wrongly used by

those who, outside marriage, yield themselves to promiscuity and lust. Birth control may also be misused within marriage by those who for selfish reasons seek to avoid the responsibilities of parenthood.

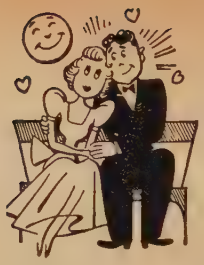
Such misuse is to be condemned, but the possibilities of misuse do not necessarily imply that birth control is in itself improper. By limiting the number of children in accordance with the ability of the family to rear and nurture their children properly, birth control may contribute positively to the well-being of the family.

THE CHRISTIAN CONCEPTION of marriage as a life-long monogamous relation is deeply challenged by continued evidences of family disintegration. The rising rate of divorce in the United States and Canada in the first half of the 20th century is striking evidence of this. In the United States about one divorce is granted for every four marriages.

In part, this increase in divorce can be attributed to the evolution of American society from rural to urban living. Employment opportunities now open to women and the destruction of close-knit community ties affect marriage stability. However, the root difficulty must be sought in the changed attitudes toward sex and marriage which have come to pervade our culture.

On the one hand, there are many who regard sex as sinful and see this aspect of marriage as at a lower level, sanctified only by its relation to procreation. This undoubtedly leads to unhealthy repressions and unhappy marriage relations.

On the other hand, there are those who believe everyone has a right to the pleasures of sex, with little regard for consequences. Some see no binding significance in marriage at all, and seek sexual attachments wherever their fancy leads them.



THEY NEED MORE THAN MOONLIGHT

Emphasis on personal gratification and happiness tends toward selfishness in the marriage relation. Effects of emotional immaturity and divergent habits of life are magnified. Thus the difficulties of adjustment in marriage are multiplied. Because of greater social acceptance of divorce, fewer attempts to solve the difficulties are made, and marriages are allowed to break up.

THE CONTRAST of all this to the Christian view is sharp and real. Jesus proclaimed marriage to be instituted by God as a life-long union. "What God hath joined together let not man put asunder." (Mark 10:6-9; Luke 16:18). This he asserted in face of the teaching by Moses permitting divorce. He ascribed Moses' teaching to the hardness of men's hearts, that is, the sinful nature of human life which is in rebellion against God.

The passage in Matthew 19:3-9 which parallels Mark 10:6-9 and Luke 16:18 contains the additional words in verse 9, "unless for unchastity." Scholarly investigation suggests that the Matthean addition reflects an effort by the evangelist to deal with human problems that arise in marriage to which the disciples pointed and which Jesus seemingly acknowledged in Matthew 19:10-12. Certainly St. Paul indicated in I Corinthians 7:10, 11 that Christ taught that marriage was indissoluble.

The only other New Testament passage which seems to deal with divorce is

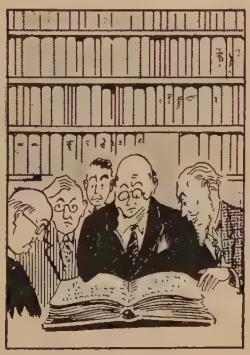
found in I Corinthians 7:12-15. Here St. Paul implies a situation in which a separation because of religious reasons is demanded. He says that a Christian ought to maintain the marriage if the unbeliever is willing to continue. If the unbeliever demands a separation, there is nothing to do but accede to his wishes.

Though many interpreters, including Luther and Calvin, have been cited as believing that the separation implies the right of remarriage, this is not explicitly stated by St. Paul. In any case, St. Paul's statement can hardly be made to cover the many cases of divorce on grounds of desertion being granted in present-day divorce courts. We are led to conclude that in the proclamation of Christ there are no specific sanctions for divorce and remarriage.

There is, however, both in Christ and St. Paul, a recognition of the fact that God's intention in marriage is broken by man's rebellion. The Scriptures do indicate some attempt to deal with human situations that arise out of man's violation of God's order. Thus Moses permits a bill of divorcement. Matthew records an exception to the ban against divorce. St. Paul recognizes the possibility of separation.

The church has made many attempts to deal with divorce. New insights resulting from biblical analysis, continued study of the evangelical basis of ethics, and pastoral experience in dealing with problems emerging in a changed environment have suggested a review of earlier definitions of the position of the United Lutheran Church in America on remarriage of divorced people.

Recommendations of the Commission on the remarriage of divorced persons will be published in "The Lutheran" next week.



THERE WAS NOTHING IN THE LIBRARY ON DR. ZOE OR HIS SECRET FORMULA

Secret of Happiness

The electronic brain said there was no answer ot the question of finding happiness, but there was an answer

By BERTRAM GILBERT

Captain Christopher woke up late Sunday morning realizing vaguely that he had been asleep for a long time. His experiment at the Global Research Foundation had kept him working at the electronic brain nearly thirty-six hours without rest. It had been Saturday morning when he dropped half-dressed into bed.

Now while breakfasting Chris tried to remember the strange answers the electronic brain had given him. Oh yes, that was it, "Dr. Zoe and the Zoe Formula." He had been feeding questions to the brain concerning the strength of a new plastic steel. To break the monotony, he had asked the machine, "How do you find happiness?"

Such questions usually caused the machine to go through all sorts of gyrations, finally spelling out, "Not answerable."

THEY'RE SEEKING HAPPINESS BUT GOING IN THE WRONG DIRECTION

But this time the answer had come back promptly and mysteriously. It said, "ZOE FORMULA."

To the further question, "What is the Zoe formula?" the machine had answered, "SEE DR. ZOE." That was all it would answer. There seemed to be no further information stored in the data tanks.

CHRISTOPHER had never heard of Dr. Zoe. He had decided he would certainly see him the first chance he got. After breakfast he hurried to the Foundation library to begin his search.

The new express-conveyor belt which sped him across the roofs of the Foundation also afforded a pleasant view of the gleaming alumoplast buildings. As he passed the chapel into which hundreds of people were streaming, he reviewed a thought which had occurred to him many times. "Some day I should drop in there to find out why they go." Before he could turn his thought into a resolution, he was in the library.

First, the index. Dr. Zoe must be listed. Zymotism, zirconium, Dr. Zsigmondy, and half a hundred others, but no Dr. Zoe. "Perhaps he is listed in the file of important scientists," suggested the librarian to whom he explained his search. There was no Zoe listed there. He called the American Academy of Scientists on the teleview but they didn't have him listed. As a last resort, Captain Christopher decided to run over the files of his favorite newspaper, *Microfilm Daily,* which featured three dimensional newsphotos in full color.

CHRIS SEARCHED the scientific sections of a whole year of Sunday papers. He decided to try some ten-year-old editions. January, March, July . . . Dr. Zoe. A little article saying that a South American chemist, in a place called Paulus, Brazil, claimed to have developed a happiness serum.

The usual sort of thing crowded in between a flying-saucer report and an article about a man who claimed to have lived 183 years on nothing but pineapple juice. The article suggested that Dr. Zoe was a crackpot. But, Chris thought, the electronic brain *had* recorded something about him, and there was just a chance—.

Chris decided to go to Brazil. Happiness was more important than plastic steel. After writing a note to the director of G.R.F., and a view-call to his parents, he was off in his sports rocket going 5,000 miles an hour.

HE THREADED the Mississippi, swooped low over the pyramids in Yucatan, followed the backbone of the Andes, and swung down east to the spot his instruments directed. He saw nothing but a large extinct volcano. There was no town and no buildings. There was nothing which even looked like a place to land.

Just as he was about to turn back, he spied a shiny capsule-shaped structure on the side of the volcano. Putting the

rocket on automatic pilot and setting her for home, Chris jumped. Maybe he would have to go back home by dugout canoe, but he was going to see Dr. Zoe.

Inside the building was chemical equipment of all kinds. Many of the devices were in operation. "Halooo there," Chris called, but there was no answer. He decided to look around until someone came and so he began to go over all the experiments. Here was an apparatus producing a poison gas. Next to it was a set of tubes producing a chemical to counteract that gas. Here was a big globe in which chemicals were making live tissue grow. Next to it there was a device distilling fluid to destroy tissue.

HOURS PASSED as Chris examined the laboratory and still no one appeared. He was starting to walk out the door when his foot struck a little catch on the floor and the whole section on which he was standing began to drop away like an elevator. Down he went through the darkness; now over and over toward one side, and then there was light.

When Christopher had become accustomed to the light, he saw that he was standing in a beautiful valley in the core of the volcano. There were trees, a little blue lake, and a charming Swiss-style cottage in front of which a bearded old man was sitting in a chair. He had a book on his lap which looked to Chris like the Bible his mother always wanted him to read. He saw that the old man was dozing. "Dr. Zoe," he said gently. The old man blinked in a startled way, coughed and said, "Oh, it's you."

"Sir, I am interested in your happiness serum," Chris said. The old man frowned. "Oh, that. I was hoping it was something else this time."

"Is there no such serum or doesn't the serum work?" Christopher asked.

"There is a serum, and in a way it does produce happiness. I have some which you may see if you would like." The old man seemed to be warming to the subject.

"Frankly, I am more interested in finding out how it works," Chris remarked.

"You might rather wish that I did not tell you how it works," said the old man.

CHRISTOPHER was beginning to suspect that the newspaper may have been right about Zoe. But the chemist continued, "However if you insist I will tell you the secret."

"All right," Chris said, "tell me."

Doctor Zoe shifted in his chair and began: "Years ago I discovered a way to produce a serum capable of preventing any known disease. It would enable a person to live much longer than is usually the case. But the cost of this serum is so great that only a few of the richest men in the world could buy it." He paused as though deciding whether he should go on, then added: "But even more remarkable is the Zoe effect."

"And what is the Zoe effect?" asked Chris.

"I discovered that when this serum is injected in a person who has bought it for himself, he becomes mean and selfish. If a person buys it to give to someone he loves, he becomes one of the happiest people in the world."

"That is wonderful, but I suppose that there are not very many people who would do that," suggested Chris.

"I am afraid," Dr. Zoe said slowly, "that there are hardly any."

Christopher got back to the Global Research Foundation in a rocket borrowed from Dr. Zoe. The first thing he did was to fix the electronic brain. Now, when you feed it the question, "How do you find happiness?" it answers promptly and clearly . . . "GIVE IT."

HOW CAN PEOPLE BE INVITED TO CHURCH UNLESS THE CHURCHES KNOW WHERE THE PEOPLE ARE?

CHURCH CENSUS

By FRANK K. EFIRD

North Carolina congregations tried "pilot project" in making one-day census in 40 parishes. Information about 78,010 people was collected

"IF EVERY CHURCH MEMBER attends as regularly as he says, every church in this section would overflow," said a Lutheran surgeon who spent a Sunday afternoon knocking on doors for a Lutheran Census Mission Oct. 9.

He was one of 1,713 Lutherans representing the 40 Lutheran churches of the Northern Conference in central North Carolina making the census. The Northern Conference covers all of Rowan County and southern Iredell County in the Piedmont section of the Tarheel State.

There are 14,000 confirmed Lutherans in the conference. Rowan County has the distinction of being one of the few counties in the South where Lutherans are in the majority. Iredell County is mainly Baptist and Methodist.

The census mission was a pilot project for the United Lutheran Church. The

Northern Conference is getting accustomed to pilot projects. Last year it had one of the pilot Preaching-Teaching Missions in the United Lutheran Church.

HERE ARE THE RESULTS of the census. Information was secured on 78,010 people. Of these 60,425 are church members, including 40,694 adults and 19,713 children. There were 7,106 unchurched, 4,227 adults and 2,410 children. There were 8,069 Negroes visited. Census takers found 714 homes where no one

was at home either on the first visit or on the call-backs. Thirty people declined information.

In the Rowan-Iredell County area, Baptists lead in membership with 17,472. Lutherans are second with 15,565, and Methodists third with 13,396. People in some areas will be surprised at the small number of Roman Catholics—328 adults and 204 children. In all, the area has 36 churches and sects.

INTENSE PREPARATION went into the project. The conference was divided into 11 zones, each with a chairman. Every congregation had a lay census chairman, committees on prayer, publicity, finance, materials. Congregational committees met at St. John's Church, Salisbury, and were briefed on their responsibilities.

Three instructional and inspirational rallies were held on the afternoon and evening of Oct. 2. A total of 1,100 came to two rallies at St. John's (in competition with the World Series), and around 300 were at Trinity Church, Troutman, for the evening rally. Workers were instructed by the Rev. E. Dale Click of the ULC Board of Social Missions; the Rev. Martin Yonts, the Census Visitor Committee chairman; and the Rev. Gilmer Boggs, the Zoning Committee chairman. Dr. J. A. Keisler, Jr. began his work as Area 3 Director of the ULCA evangelism program by making inspirational speeches at all three rallies.

Zoning chairmen gave congregations definite areas to visit. Congregational leaders provided packets for each worker, mapping the areas, providing information cards, and "sorry we missed you" cards.

Visitors were instructed to smile, never enter a house, and to get the information. Census cards indicated not only names, addresses, and church relationship, but also whether the persons attend church weekly, monthly, or occasionally. Cards for the various zones were printed in distinctive colors.

OCT. 9, THE DAY of the well-publicized census, was clear and beautiful. Many of the workers were furnished lunch in their churches immediately after the morning service, so they could get an early start. They went forward with confidence, having been prayed for by the congregations in their services for several weeks, and at the morning service having been commissioned to serve. Each wore an identification tag labeled, "Lutheran Census Mission."

Information secured by the census has been carefully assimilated. Under the direction of Pastors Yonts and Boggs, meetings were held in the 11 zones. Women workers came at 9:30 each morning, brought their lunches, and stayed until all the cards had been separated into churched and unchurched groups. In the evenings, names of prospects and church members were typed on sheets by 269 typists. Prospect lists will be furnished pastors by zones. They will get together and decide the responsibility for prospects.

A master file of all the original cards will be kept in the synod's offices at Salisbury. Pastors may consult them for information they need.

IN ADDITION to the tabulation of findings, a two-day seminar was conducted for pastors at St. John's, Salisbury. Conference leaders felt the pastors should have time to discuss the census and how methods could be improved and results used. Dr. Robert Paul Roth, professor at the Southern Seminary, lectured on "New Testament Evangelism," and Dr. Harold C. Letts of the Board of Social Missions gave a sociological analysis of

RESULTS WERE TABULATED BY HUNDREDS OF VOLUNTEERS
269 typists worked on reports

the area in which the census was conducted.

Conference leaders are confident the census mission will accomplish at least three things. It will uncover many prospects for the church, who must be pursued consistently. It will reveal areas in the conference where new missions should be started. It will serve as a pattern for "census missions" in many other areas of America where there are enough Lutherans to do it.

EVERYBODY NEEDS BROAD SHOULDERS

By JOSEPH SITTLER

We have burdens to bear, our own and others'—but God is willing to help us with those that are too heavy for us

EVERY NORMAL PERSON desires unrestrained freedom. It seems to be life's greatest desire. Whatever stands in the way of such freedom constitutes a burden to be borne or to be unloaded.

There are many words of scripture about burdens, but three references seem to sum up the possibilities for our handling them—

Galatians 6:5. "Each man will have to bear his own load."

Galatians 6:2. "Bear one another's burdens."

Psalm 55:22. "Cast your burden on the Lord."

The first faces the reality that there are burdens which are inevitable and which can be borne only by the individual

whose they are. If there is a great valley of beauty to be seen from the mountain-top, we cannot hire another to see it for us. We must climb the hill. No matter how rich or kind the parent might be, the child can have an education only when he himself learns. Our language is correct when it says the teacher can teach but the pupil must learn.

Pain and disease are ours to be borne. No other can do this for us. A woman can be a mother only if she bears her child. And so, through life, it is necessary for us to face a responsibility without which we cannot possess the best because it belongs to those who have personally labored for it. It is also true that things gained in this way can never be taken from us.

The second verse, "Bear one another's burdens," is based upon a profoundly real situation in life. There are many things which are properly human responsibilities. They are the things which fall within the range of human expectation and achievement, but which were never intended to be done by one man alone. There is a power generated by accumulated wisdom and strength that wins its achievement through an endurance made possible where strength is added to strength.

From the Cross the languishing Son, looking down, said to his mother, "Woman, behold your son," and to his friend John, "Behold your mother." Thus in Jesus' place, as the Son of Mary, another stood when the natural Son's strength had gone. Who has not felt failure in his own life averted by the support of another's love?

The third is from Psalm 55, "Cast your burdens on the Lord." The sin of the man in the Garden of Eden story comes when he eats the fruit which opens his eyes. He sees that which is forbidden him by God. Man was made man and is good—a creature of God's hand. Dissatisfaction with this state and the desire to be as God is sin.

This little text stands glorious in the light of such understanding. God made us to do what men can properly do, but he did not leave us. We are to do what humans were intended to do and leave the things of God to him.

There are many such things. It is through faith and trust in God that these things are discerned. In Christ he showed his love, his grace, and his will.

We must keep a clear and steady head. God gave us wisdom and resourcefulness with which we are to do much for ourselves and with which we are to work to the limit of our capacity. We believe that these are God's gifts. But when they fail or do not reach, he is there to carry on with his love and grace.

He intended this grace to be added to the natural strength he gave to us. Not even death can thwart his plan. In him is victory through faith. Laziness, indifference, and distrust toward him are sin. But faith which holds fast to God yields hope, salvation, and victory.

Always make plenty of room for prayer, and, as He did, do plenty of manual work, for manual work does not mean time taken from prayer, but time given to prayer.

—Rene Voillaume in *Seeds of the Desert* (Fides)

Roman Catholics and Revolution

Usually the Roman Catholic Church gets along well with dictators. But Peron attacked the church in Argentina, and now he is in exile

PROCESSION OF ARGENTINE LUTHERAN PASTORS . . . PROTESTANTS, WHO ARE A SMALL MINORITY IN ARGENTINA, TRY TO AVOID ENTANGLEMENT IN POLITICS

WHAT CONNECTION is there between the church and the flaming revolution in Argentina? Unwittingly Dictator Perón had set in motion the forces leading to his downfall when he opposed the Argentine state church in November 1954, accusing it of political "interference."

While Evita Perón lived, the Peronista party was closely identified with the interests of the church. Compulsory teaching of Roman Catholicism in schools was established. Evita was instrumental in enacting the religious education law of April 1947, giving broad powers to the church in the appointment of instructors.

After Señora Perón's death the picture changed. When the Pope declined to canonize Eva, relations between the Perón regime and the church became increasingly more strained.

Evita—as Señora Perón was affectionately called by the masses—had become the idol of the working classes. She had set herself up as intercessor between *"los descamisados"*—the shirtless ones—and their *"lider,"* Perón. After her death she represented, in the minds of many of the common people, a sort of feminine counterpart of God. Had she not in her book *The Reason of My Life* ascribed Christlike qualities to her husband?

THE HEAD PARISH PRIEST, in the town where this writer lived, spoke out three years ago against Perón's claims to divine powers. Promptly the priest was dismissed from his position in the local high school where he taught religion.

All textbooks were revised to exalt Perón and Evita and to further the Peronista cause. Prayers to Evita were incorporated into the required texts. Last year one family known to this writer re-

By N. EARL TOWNSEND —United Lutheran Church missionary to Argentina

moved their children from the public school and enrolled them in a private school when the mother went into her girls' room and found them kneeling before an improvised altar to Evita.

Under fear of death, everybody obeyed the tyrannical rule of Perón.

LAST NOVEMBER Perón brought the church-state rift into the open by charging that some church leaders were working to undermine his regime. Scores of priests were jailed during the ten-month feud with the church.

Catholic clergy were accused of infiltration in labor unions and in certain universities. Labor unions were the real foundation of Perón's power and he feared the politically dangerous uprisings of thousands of articulate university students.

A direct blow to the church was the legalization of divorce. At the same time a law was passed bringing the red-light districts back into existence. They had been abolished early in Perón's regime.

Permission was denied for all outdoor or mass meetings. Traditional Catholic holidays were done away with. Early in February federal police closed the meetings of Evangelist Theodore Hicks. In April, May, and June of last year his meetings drew crowds of 50,000 night after night in a Buenos Aires stadium.

Last May the Peronista-dominated congress abolished Catholic religious instruction in the public schools. Also a bill was passed canceling tax exemption for religious bodies. Exemption was a privilege long enjoyed under the Argentine constitution which states that the Federal Government "supports the Roman, Catholic, Apostolic Church."

AN UNSUCCESSFUL ATTEMPT to overthrow the Argentine dictator was staged on June 16 when navy planes bombed the presidential palace in downtown Buenos Aires. After the bombing and accompanying street fighting, in which over 300 persons were killed and nearly 1,000 wounded, Perón's henchmen burned churches in Buenos Aires in retaliation for the revolt.

Later, in an attempt at reconciliation, Perón offered to repair the damaged churches. Church officials, however, were reluctant to accept damage payments from the Perón government.

The abortive revolt came on the heels of Perón's expulsion of two leading prelates of the Catholic church, Msgrs. Manuel Tato and Ramón Novoa. Almost immediately Perón and his government were excommunicated by papal decree.

PREVIOUSLY THE Argentine people were not sufficiently well united in a common cause to overthrow the dictator. Perón was doomed to fall, but his campaign against the church was the spark which set off the flame of revolution by uniting the Argentine populace. They found a common cause. Until that time the political parties opposing Perón, during a decade of dictatorial rule, had been too weak to put up real resistance.

On Sept. 1 Perón offered to resign as president and turn the government over to a military junta. Several hours later, however, the offer was withdrawn and Perón urged his followers to suppress their foes at all cost.

Peronistas were invited to answer "violence with greater violence. And when one of our people falls, five of them will fall." The result promised to be the most turbulent period in the country's history since tyrant Juan Manuel de Rosas was deposed in 1852.

Meanwhile, the rebel forces cautiously laid plans. A month later, on Sept. 16, co-operating army and navy forces at-

tacked such strategic cities as Rosario, Argentina's second largest city; Mar del Plata, important seaport in the southern part of the Buenos Aires Province, and Cordoba, a traditionally strong Catholic stronghold.

Three days later Juan Perón's government fell.

BOMBS, TANKS, and machine-gun fire alone did not defeat dictator Perón. Argentines are a freedom-loving people. The longing for religious and cultural liberty was latent in their hearts.

Throughout the world today peoples are throwing off the shackles of bondage. Argentina has victoriously come to the dawn of a new day.

Perón's opposition to the church had set up a conflict in the lives of Argentines, as it became necessary to choose between the church and Perón. Many, who had avidly supported his programs, began to reason differently.

THE THOUGHT of being deprived of the official functions of the church set up a conflict in their minds. This writer has talked with scores of Argentines who are not sympathetic toward the church and even condemn it. Yet they refer to it with a superstitious fear as "my church."

Perón's clash with the church has benefited it greatly. People are now attending mass who had not done so in years. The result has been at least a partial and temporary awakening of the church in Argentina.

Luther Speaks Spanish

By ALBERT P. STAUDERMAN

For growing church in Latin American countries, Luther's Catechism and other necessary books are being translated. It's hard work

"TO CARRY on an effective ministry without books and other literature is almost impossible," says the Rev. Leopoldo Caban, editor for the United Lutheran Church's Committee on Spanish Publications. Pastor Caban knows this from personal experience. After graduation from Hartwick Seminary, he served as a missionary in his native Puerto Rico and among Mexicans in Texas.

"Preaching and teaching are effective, but the people want some kind of printed message. Lutherans, who are in small minorities in Spanish-speaking countries, are avid for Christian literature. Scarcity makes people want to own books and papers," he states.

For many years Lutheran mission work has been carried on in Latin America amid many difficulties. Missionaries have been hampered by the lack of printed material to supplement their oral teaching. Sunday schools had to be conducted without any lesson materials. Confirmation classes had little study material. Until 1940 there was no Spanish service book and hymnal for use in worship services.

UNDER THESE CONDITIONS, missionaries faced serious problems in reaching their people with the Gospel. When the Spanish translation of an *Explanation of Luther's Small Catechism* made its appear-

LEOPOLDO CABAN
Spends his time translating

ance in 1953, a veteran Argentine missionary exclaimed, "This is a book we should have had in Spanish when we began our work." A Caribbean Synod pastor said, "How much more effective my ministry would have been in Puerto Rico if I had a book like that to put into the hands of catechumens and other people."

Since 1951 an increasing flow of Lutheran literature has been reaching missionaries and pastors in Spanish-speaking lands south of the Rio Grande. Much of it has been the product of Pastor Caban's editorial office. Established by the Committee on Spanish Publications, a joint project of the ULCA boards of publication, American missions and foreign missions, the editorial department has turned out many publications and has a backlog of others awaiting translation. Among the work is a booklet of daily devotions (*Luz Cotidiano*), a periodical review for Sunday school teachers and congregational workers (*Orientacion*), a catalog of Spanish publications suitable for Lutheran church use, and several books. The latter include the Catechism; Dr. H. E. Jacobs' doctrinal work, *Compendio de Doctrina Christiano;* Dr. C. M. Jacobs' *El Camino* (*The Way*), and a manual for Sunday school superintendents.

CURRENT MAJOR PROJECT of Pastor Caban's office is preparation of a three-year Sunday school course for juniors and intermediates. It will be similar to the Augsburg lesson series, but will be undated so that it can be used more than once. The only earlier Spanish production of this type is a two-year course prepared by the Missouri Synod.

Most popular publication in Spanish is the *Manual de Culto Christiano,* the hymnal and service book. It is now undergoing a revision at the hands of a committee representing all National Lutheran Council bodies working in Latin America, plus the Lutheran Church—Missouri Synod and some local groups. The revised book will be a hymnal and service book similar to the Common Service Book used in the U.S. and Canada.

Distribution of Lutheran literature runs into difficulties in some South and Central American lands where Roman Catholic influence is strong, Pastor Caban revealed. Large orders for the *Catechism* are received from one South American land, but copies are sent into the country only a few at a time, to avoid suspicion. If they are sent in bulk, they are either confiscated by customs authorities or simply disappear in transit.

Some countries have restrictions on the public distribution of any Lutheran literature. It is therefore quietly parceled out among members and inquirers at the churches.

Even printing is a problem. Much of the material is currently printed in Argentina or in Puerto Rico, but standards of workmanship are low. This results in typographical errors or poor printing. Since the Board of Publication of the United Lutheran Church opened its branch bookstore and distribution center at Rio Piedras, Puerto Rico, handling of orders and mailing of literature has progressed more smoothly. Other Protestant groups in Latin American lands are using the facilities of the Lutheran agency to provide their people with suitable books and pamphlets.

Pastor Caban will travel to South America in January to discuss the needs of the new inter-Lutheran seminary recently established in Argentina and also to seek writers and translators who can aid in the production of suitable material.

Not all South American Lutherans speak Spanish. Some still cling to German, but an adequate supply of German literature has always been available. A new field is that of Portuguese literature, for the largest body of Lutherans in the southern hemisphere is in Brazil where Portuguese is the language. Until recently most of these people used German in their services. But, with a new generation growing up, services are being conducted and Sunday schools taught in the language of the land. This poses a new problem for producers of Lutheran works, since very little material is now available in Portuguese. The inter-Lutheran Committee on Spanish Literature is considering the possibility of adding Portuguese literature to its projects.

Another problem facing distributors of literature in South America is the comparatively high cost of production and the low incomes of the prospective purchasers. This has been overcome by a subsidy for Spanish publications, in which the various church bodies have shared. "People want to own books, but they pay a lot of attention to the price tag," Pastor Caban reports.

One of the happiest situations surrounding the Spanish publication work has been the willing co-operation of the various Lutheran bodies, Pastor Caban believes. The committee which is working together on production of the new hymnal includes representatives of the United, American, Evangelical, United Evangelical, and Missouri Synod Lutheran churches. The result is that although the parent bodies in the United States and Canada will continue to sing different words to Luther's famed Reformation Hymn, the Lutherans of Latin America will soon be singing the same tune and the same words.

If there is one way to teach men any subject it is to ask them to teach it. If there is one way to learn more about religion it is for a person to utter it in some way, in a deed, in a dream, in some work of their hands, in some spoken word of their mouths, in some witness or testimony uttered.

—Samuel H. Miller in *The Life of the Church* (Harper)

THIS IS THE WAY CHURCH WORKERS FEEL SOMETIMES

YOU HAVE THREE CHOICES

Don't figure everything depends on you. You're not alone in God's work

By PAULINE PALMER MEEK

THOSE OF US who have jobs planting and watering in the Lord's vineyard are likely to face our inevitable discouragements in one of three ways.

For one, we can quit.

The choir director who finds seven at rehearsal on Wednesday evening, and fourteen slipping into robes on Sunday morning, is not suffering from mere artistic temperament if he feels like throwing his baton into a corner.

The junior teacher who struggles with inattentive, wiggly, rude children cannot always be blamed if she concludes she was not cut out for this sort of thing.

The advisor who sweats and prays to create a program that appeals to young people and meets their needs—only to find that they still stay away from the church in droves—is justified in wondering whether to continue.

We can always quit, and perhaps some of us should. No one is indispensable. It is always possible that a new person and a new program may succeed where another has failed. But before we can go to the Lord of the vineyard to hand in resignations, we have to be certain that neither laziness nor wounded vanity is leading us to lay down our tools.

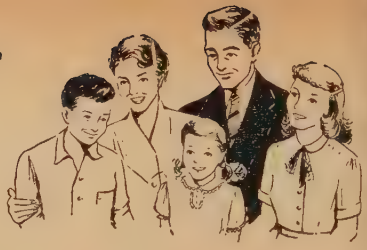
IF WE DON'T QUIT, some of us can keep doggedly on until we develop headaches, ulcers, or breakdowns. The more hopefully we study, and the more earnestly we pray, the more frustrated we can be if our plans go wrong. When my bright new scheme for increasing youth attendance is denounced by grandparents, misunderstood by parents, and blandly ignored by most of the teenagers, I would be other than human if I were not desperately disappointed.

But a third course is open. Without quitting and without unhealthy frustration I can learn to relax and let the Lord share responsibility. "Apollos planted, I watered, but the Lord gives the increase."

Why is it that my best logic and even my best love are powerless to move many of my neighbors into the church? Saints through the ages have answered this mystery by acknowledging that faith is a gift of God. It is a grace that cannot be achieved but can only be divinely given. Even if I were able by fear or favor or force to persuade all my neighbors to co-operate in a well-balanced church program, what would I have then? I would have one more welfare agency; that, and no more.

WHEN I AM TEMPTED to quit, and when I suffer pangs of frustration, I may be ascribing too much importance to human willingness to be saved. Yet I know that neither individual salvation nor a sane social order can ever come by men's urgings or by men's devices. For these ultimates we must wait upon the Lord.

Why, then, does the Lord appear to delay? Why cannot all the choir be faithful, all the juniors earnest, all the young people responsive? Why is it that one seed sprouts and bears fruit while others lie lifeless in the ground? I do not know why. I do not need to know. I only need to plant and water.



ONLY COOKIES?

"No, thanks, Ginny." I pushed my chair back from the table and slid my arms into my coat. The struggle for the check was already over, with Ginny winning as she usually does. "Having lunch has been heaps of fun. But I must dash, if I'm to be home when the children get there."

"Oh, now really! You sound as though they were babies! We could see a movie and still have you home in plenty of time to get supper."

"Let's do that some day when I have a little advance notice and can arrange for them to go to friends or have my next door neighbor be a substitute mother for a while. But they count on my being there unless I expressly tell them otherwise before they leave in the morning."

Ginny shrugged expressively, her thinly penciled brows nearly disappearing under her stylish wisp of a hat. "If you will be a martyr—" she laughed.

"How about coming out to our house for dinner some day soon?" I asked impulsively, forgetting in the affectionate afterglow of shared reminiscences and holiday atmosphere that she is far from a favorite of Dan's.

"I'd love to, Connie! Call me at the office where I have my datebook handy, will you? And don't forget!" We had reached the door and she gathered the fur of her collar against her cheek before the revolving panels eased us firmly into the crowds of shoppers. With a bright-eyed farewell she turned away while I headed for the bus.

Apparently a lot of other people had thought this was a good time to start home. I found myself wedged between a middle-aged man who kept breathing heavily down my neck and a woman who needed to go on a grapefruit diet. There was no chance to pull out my shopping list and see what progress I had made. As a matter of fact, I hadn't bought very much. The trip had been, I thought as I begged the pardon of the woman whose foot I stepped on, largely exploratory.

But it had been fun to see Ginny. Dan can't see why I like her, but he didn't grow up with her. There's a bond with people who are part of your youth that has nothing whatever to do with having congenial interests or even approving of their conduct.

I was so sorry for her after her divorce. It did seem as though she'd had a very rough time, and it made me feel terrible to think of her being so alone.

But now! Now she's quite the career woman with plenty of money for the little extras I could only afford by unbalancing the family budget. She's always sweet and thoughtful, but somehow she manages to make me feel apologetic about the things I do for my family, as though I were doing myself an injustice by not being more self-centered. Not that she means to, I guess.

I was glad when the bus stopped and I could hurry out into the crisp winter air. Fresh air should clear my brain of such profitless thoughts. A glance at my

watch showed I had time to get home before any of the children arrived. Mentally I checked the refrigerator and cookie jar supplies before I passed the block of stores. My family always comes home simply ravenous. And once more I took a moment to thank God I had the wherewithal to feed them. The Thanksgiving Day we had just celebrated is more than a formality to Christian mothers who have any imagination at all.

As I opened the front door, the feeling of home reached out and surrounded me. I stood still for a minute just feeling the feeling. I was glad I had flicked the duster over the furniture before I left. Everything looked loved and cared for. The place seemed to welcome me.

I HAD JUST HUNG up my coat and was putting my hat on the shelf of the hall closet when Karen dashed in breathlessly. "Where's a quarter? Do you have a quarter? I forgot to get a tablet and pencils for the kit we're packing. Oh, thanks, mom. You're sweet."

A quick kiss with the last words and she was gone. Such a busy person! Her schedule is as full as mine—and as varied.

"Hey, mom!" The back door opened with a crash. Pete and what seemed like a dozen of his pals came storming in. "What's to eat? And we've got to rush. We're playing the Wildcats on the Jefferson School field."

"Playing?" I hurried out to be hospitable and also, if the horrid truth must be known, to guard my source of supplies from total destruction. "Playing what?"

"Football, of course!" Sammy Hall spoke up, his eyes dancing in his pert little face. "You might call this our bowl game. Some people play in the Rose Bowl, some in the Orange Bowl. You know where we play?"

"Lay off!" advised Pete with more force than courtesy. "She won't go for that!"

Sammy's eyes grew wide with mock amazement. "I was just going to say the washbowl. What's wrong with that?" They burst into hoots and shouts of laughter, almost choking on the cookies they were eating. Then they were gone. Just like that. Zoom! The silence made me think I must be standing in a vacuum.

But not for long. Susie appeared with Donna in her wake. "Donna's mother says we may play at my house if we play nice games. O.K.?"

"O.K." I agreed. "I'm glad you could come, Donna. I rescued a few cookies from Pete and his friends so you girls may have a tea party if you like. I see Donna brought her doll."

"My mother made me," Donna shrugged. "I think she's silly."

"I'm sure you don't mean that, dear," I smiled, feeling like a hypocrite. When will her mother stop being silly and trying to breathe for the child?

"Oh, not my mother. The doll. She's so big and silly. Look at her face!"

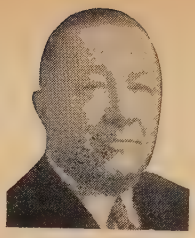
"And so," Susie put on a conspiratorial tone, "she's going to be King John. Come on, Donna, we'll take our food to our camp in the greenwood—by the garage."

THEN THEY, TOO, were gone. I stood for a moment thinking what to do next. Had it really been important to cut my luncheon short, just to hand out cookies and watch the heels of my departing children? Or was Ginny right? Was I being a martyr for no reason?

Deep inside, something laughed at such a notion. All three had been home to touch base and get a fresh start from the love and protection and acceptance they sensed here. That was more important than any movie I could ever see.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Alcoholic beverage?

QUESTION: On my father's side of the family there are seven brothers and three sisters. They are all married and have children and some grandchildren. We are a large family, and are fortunate in that we have lost only two members by death.

Recently we had a party out at one of the sisters' homes. Everyone was there except the married young folks. We had a wonderful time, with much clean fun, including folk dancing. We are going to have another gathering in two weeks—it will be a steak fry down along a creek.

But the kids of my age (seventeen) have found out that they are going to bring beer. We have been very much hurt, for we have always been taught that we should not go with boys who drink. They said there would be only one can for each. When we asked what that might lead to, they laughed at us.

It seems to me that bringing alcoholic beverages into a family party is a bad practice and sets a bad example for the younger set. I have three small brothers who are growing up. What would they think and what might happen? If the older people want beer, let them drink it at home, and leave it out of the family fun picnics.

REPLY: Many practices are harmless—even beneficial—when indulged in moderation, but become damaging when used excessively. In such cases it is not the proper use but the abuse that does the harm. Beer-drinking is of this nature. But we should not overlook the fact that the Yale studies have shown that 5 per cent of persons are potential alcoholics. Once they get started they are virtually incapable of stopping. Who knows whether one of the vulnerable persons may be in the group?

The presence and use of beer in a group tends to lower the tone of the whole occasion—and the odor adds no virtue. I say this despite the importance of keeping an open mind and refraining from condemning behavior which the New Testament does not condemn.

Busy girl

QUESTION: Gail is in senior high school and is making high grades. She is in a number of clubs and activities. She holds a job in addition. I am wondering whether such a combination may be too much for a young girl.

REPLY: No blanket answer will suffice. Whether such a schedule is too heavy depends on many things. How many hours a day does she work on the outside? Of what sort of temperament is Gail? Does she seem hurried or under pressure? Does she enjoy the activities and all else that she does? Is she worried about the heavy load? Does she get irritable?

These and other items have a bearing on the situation. If she is happy and good-humored, does not feel pressed for time, continues to do good school work, and wants to do all these things she can probably go through with it without harm. What a person can do easily and happily is likely to yield good results.

Three Kinds of Protestants

The Protestant Tradition. By J. S. Whale. Cambridge University Press. 360 pages. $3.75.

The author of this book commands attention for anything he writes because of his past performance. Many pastors and, it is to be hoped, laymen too, are grateful for his little book, *Christian Doctrine,* written in such winsome style. My own judgment is that in this new book Dr. Whale has not succeeded quite so well in putting difficult, scholarly, historical facts and keen thinking into easy-to-read, fascinating language. But he is so far ahead of other scholars in this respect that even this judgment may be invidious.

The substance of this book was delivered as lectures at, among other places, St. Olaf College. It is fundamentally an exposition of the three great strands of the Protestant tradition—Luther, Calvin, and what Dr. Whale calls the sect-type of Protestantism. You will look far and wide for as deep and incisive but highly readable account in English of Luther's faith as you will read in the first third of this book. Even Luther enthusiasts will be grateful for the deeply sympathetic though not uncritical picture of Calvin and his teaching. And none will go unprofited from his tempered, appreciative exposition of the strength and weakness of the sect-type contribution to the Protestant tradition.

After developing these three main strands, Dr. Whale deals with three great modern issues and the Protestant answer to them: the Roman church and toleration, the totalitarian state and the crown rights of the Redeemer, and division and ecumenicity. Not least of the merits of the book is the skillful way in which the author provides us with an understanding of modern biblical theology in his treatment of Reformation theology.

JOHN W. DOBERSTEIN

Philadelphia

Story of a Great Denomination

They Seek a Country: The American Presbyterians. Gaius Jackson Slosser, ed. Macmillan. 330 pages. $4.75.

Caught in this one volume is much of the flavor of American Presbyterianism—its variety, enthusiasms, viewpoints, and history.

The reader sees Presbyterianism extolled for its moral earnestness, ecumenicity, emphasis on education and missions. He finds praise for "that oldest of American republics, the Presbyterian Kirk."

These pages speak also of a changing theology that has been willing to modify Calvin's thought through the years, though Calvinism remains its heritage. One learns that bishops are not alien to the Presbyterian tradition and that no form of ecclesiastical structure is indispensable for church organization.

But perhaps the main impression left upon the reader is that of variety. The several streams of Presbyterianism in America differ markedly. Five of the chapters deal with the beginnings of five Presbyterian bodies.

Variety also characterizes the composition of this volume. As a symposium with fifteen contributors there is considerable unevenness. The latter part of the book proves more interesting to the general reader as the articles become increasingly interpretive. After a disjointed opening chapter on origins and several on historical beginnings, there are chapters on schools and missions—written by non-Presbyterians (Sweet and Latourette), a rousing chapter on Presbyterian contributions to the nation's founding, and a warmly sympathetic portrayal of the abolitionism of the Free Church Presbyterians of a century ago.

The final chapters carry more interest for contemporary issues. James Hastings Nichols traces provocatively the parallel between the churchly viewpoint of John Nevin's "Mercersburg Theology" a hundred years ago and the rising churchliness of present-day Christendom. He takes to task not only

pietism and rationalism for their "unchurchly attitude" but Calvinist scholastic orthodoxy as well. Lefferts Loetscher presents a quick survey of trends since 1869 (the subject of his recent book) under the unifying theme of a growing consciousness of the organic, catholic, mystical-body nature of the church.

Gladys Schmidt, apropos of nothing particularly Presbyterian, gives a penetrating criticism of the shoddy and weak way in which the Bible is used in the arts today. John Mackay concludes the volume with an appeal to close the ranks of Presbyterianism and to raise its sights to the ecumenical Christian church.

This book succeeds in conveying a composite picture of a great American denomination. FREDERICK K. WENTZ

Southern Seminary

Training Leaders

Better Leaders for the Church. By Weldom Crossland. Abingdon Press. 125 pages. $2.

Here is a detailed handbook providing a broad outline of the organizational possibilities of congregations. The author's theme is that there are four indispensables for every successful church — program, organization, morale and leadership. The greatest of these is leadership.

The book consists of ten how-to-do-it chapters. How to build up a church through stronger leadership; how to find leaders, spread leadership responsibilities; choose, train, guide, select teachers, deal with officials, give leadership to staff members, and maintain high morale.

Each chapter starts with a list of basic principles which need to be kept in mind in the phase of leadership being treated. After briefly stating the problem and the need along with the possibilities, the author lists qualities desirable for the specific task and gives lists of suggestions of what the leader, committee, or group may do.

For each of twenty-two suggested congregational committees the author lists its purpose, duties, and possible projects. This chapter could be used profitably in many churches as guidance for committees as to their duties and possibilities.

Dr. Crossland has been for many years pastor of a downtown church in Rochester, N. Y., which has succeeded in maintaining an active program and membership, and also in raising over a million dollars for a new church edifice. He speaks as one who has a remarkable record of leadership under circumstances which others have found difficult. WALTER COWEN

Rochester, N. Y.

Mental Health of Hutterites

Culture and Mental Disorders: A Comparative Study of the Hutterites and Other Populations. By Joseph W. Eaton in collaboration with Robert J. Weil. The Free Press, Glencoe, Ill. 254 pages. $4.

From time to time statements are made relating religion to mental health. In some cases the statements are positive with regard to religion. In other cases religion is considered as having negative effects on mental health. A psychiatrist and medical doctor co-operate in this study of the mental health of the Hutterite sect of the Dakotas, having in mind this problem of the relationship of religion to mental health.

The study is conducted with great care and precision, using the techniques of the social psychologist. It was sponsored by grants from the National Institute of Mental Health. Conclusions are stated cautiously. Karl Menninger in a foreword draws the conclusion that among the rewards of the Hutterite way of living is a lower expectancy of mental illness. However, mental illness is found among the Hutterites, and it is more accurate to state that the form of the mental breakdown rather than the frequency of the illness is related to religion. Hutterites show a surprising absence of the schizophrenic breakdowns common in our society.

This book is not written for the general reader. However, the Christian social worker will find helpful material, for example, in the account of the methods used for helping the mentally ill in the home rather than in a mental hospital. M. W. BOYER.

Carthage College

OVERSEAS

Jubilee Celebrations in South India

INDIA: Madras. Nov. 9.—JANUARY WILL be a very important month in the history of Lutheranism in India and in Protestantism in all Asia! On Jan. 14, 1956, we shall celebrate the 250th anniversary of the arrival of the first two Protestant missionaries of the modern period to our country — Ziegenbalg and Pluetschau from Germany. It was one hundred years later that William Carey, the Baptist, set foot on India's soil. So we of the Lutheran churches in India have a great heritage, but we desire not to exult in sectarian pride but are bending our energies to enlist the co-operation of all other Protestant churches in India. For the modern Protestant Church in South India, excluding the Syrians of the West Coast, was born in 1706.

For 200 years Tranquebar in South India was a Danish colony. The Danish king, Frederick IV, was eager to secure missionaries to preach there. Bartholomaus Ziegenbalg and Heinrich Pluetschau were inspired for missionary service by Dr. August Hermann Francke of Halle in Germany, much as Henry Muhlenberg caught the mission spirit at Halle a generation later. (Muhlenberg at one time had planned to go to India rather than to America.)

On Jan. 12 and 13, we shall have at Tranquebar a large Lutheran Mahanad (congress) which will be attended by about two thousand Lutheran Christians. On the 13th there will be held a convention presided over by Bishop Hanns Lilje of Germany, when two subjects: "Leadership in the Older and Younger Churches," and the "Conversations Between the Lutherans and the Church of South India" will be discussed.

On Jan. 14 in the morning, I shall be consecrated as the bishop of Tranquebar. I shall have the honor of being the first Indian bishop of my Lutheran Church. In the afternoon, a public meeting presided over by the Minister of Health, Government of India, will be held.

On Jan. 15 nearly all the Protestant churches in the city of Madras—about 40 of them—will have Lutheran preachers from abroad who will speak on the meaning of the jubilee celebrations.

On Jan. 16 there will be at Madras a reception to the foreign guests and to the new bishop of Tranquebar, followed by a mass meeting of Christians in the city. On the 17th the Corporation of Madras is to give a civic reception to the distinguished churchmen from abroad.

From Jan. 17 to 19 the executive committee of the Lutheran World Federation will be in session at Madras, to which twenty delegates from the Lutheran churches in India and an equal number from other Asian countries have been invited.

From Jan. 20 to 22, we shall hold at Madras the second Asia Lutheran Conference at which will be present delegates from Lutheran churches of Japan, Australia, New Guinea, Hong Kong, Indonesia, Malaya, Burma, Pakistan, India.

During the succeeding weeks, we are arranging for three pastoral conferences to be led by Director Lajos Vajta of the Department of Theology, LWF; Dr. William Huebner of Germany, and an Asian Lutheran churchman.

Never before have we had such a succession of important conferences and meetings. We are praying that we shall not miss the meaning of the jubilee amid all its celebrations. We who have had the Gospel of Jesus Christ for these 250 years must now with renewed zeal break the bread of life to hungry souls in India.

—RAJAH B. MANIKAM

ILLINOIS

Chicago to Be Focal Point For Missionary Training

By JOHN E. COOPERRIDER

CHICAGO—This city is expected to become foreign missionary hub of the United Lutheran Church when plans for establishment of the Lutheran School of Missions have been carried out.

Chicago Seminary President Armin G. Weng told the Chicago Conference at its meeting at People's Church Oct. 25 that the school, though separate, will be related to the seminary through its faculty and administration. He said a six-apartment building must be constructed before the school opens in September 1957, and at least two new professors will be needed. ULC missionaries will receive one or two years of special training at the school before going abroad.

A house for missionaries on furlough will be built by the United Lutheran Church Women of Illinois near the seminary, so ministers returning from abroad can attend courses at the school. This decision was taken by the society at its biennial convention at North Austin Church Oct. 20-23. The project is expected to cost $25,000.

Dr. Ralph W. Loew of Buffalo, N. Y., spoke on "Evangelism with a World-Wide Accent," at the "All-Lutheran Rally" which concluded the convention. "Mission work is more than foreign missions," he said. "It is our whole approach to life. Missions are also visiting the sick and the needy in our own midst."

Dr. Henry Endress of the Lutheran Laymen's Movement; Mrs. Robert Oberly, missionary on furlough from India; and Dr. Robert Marshall, Maywood Seminary professor, also spoke.

Newly elected officers were Mrs. Millard Stiles, Mrs. Alfred H. Stone, Mrs. Frank C. Hurst, Miss Harriet Lund, and Mrs. Walter B. Smith, as president, vice president, secretary, treasurer, and statistical secretary, respectively.

Edgar Neas, a member of Our Saviour's Church, Arlington Heights, was appointed statistician of the Illinois Synod to fill the unexpired term of Clarence Lineberger, who resigned upon his retirement to California.

The Chicago, Northern, and Central Conferences of the Illinois Synod met in October. Officers elected were: *Chicago*—the Rev. Eldred H. Trede, Chicago; the Rev. Alden L. Salstrom, Waukegan; and Henry Klaus, Chicago, as president, secretary, and treasurer. *Northern*—the Rev. George J.

THE GIFT of one Canton, Ohio, family to Wittenberg College was brought to $2,000,000 this month when Mrs. Sara D. Krieg (right) gave the Springfield school $500,000. Her daughter, Mrs. Harold O. Thomas and Mr. Thomas (shown with college president Clarence C. Stoughton) had given $1,500,000 in October.

Curran, Dixon; the Rev. Richard E. Boye, Lena; and R. F. Dameier, Kent, to the same positions. *Central*—the Rev. Edward J. Blenker, Champaign; and the Rev. Clifford W. Baumann, Peoria, as vice president and secretary-treasurer.

Prof. Charles A. Sullivan, Chicago Seminary, spoke on pastoral counseling at all three conference meetings.

A special meeting of the Illinois Synod to consider the purchase of a camp site 7½ miles east of Richmond has been called by the executive board for Dec. 13 at St. Luke's Church, Chicago. The synod has conducted a two-year campaign through Sunday schools to raise the funds.

Dr. Walter H. Traub, pastor of Kountze Memorial Church, Omaha, Neb., was speaker at the convention of the Brotherhood of Illinois, held at Redeemer Church, Chicago, in October. Officers elected were R. Luther Arnesen, Chicago, president; Seth Rutzen, Lombard, secretary; and Jaspar Berhenke, Lena, treasurer.

St. John's Church, Maywood, Dr. L. O. Cooperrider pastor, dedicated its educational unit providing classrooms, pastor's study, church office, and kitchen facilities Nov. 6. More room in the nave was made by constructing a new chancel. The dedication marked the church's 45th anniversary. Synod President Harmon J. McGuire spoke.

Pastors of the Illinois, Wartburg, and Slovak-Zion synods will meet at the LaSalle Hotel in Chicago, Dec. 12-13, to be briefed on purpose and plans for the ULCA evangelism program for 1956-7.

Trinity Church, Harvard, the Rev. Luther C. Mueller pastor, dedicated a parsonage Oct. 30 . . . Trinity, Des Plaines, the Rev. Erwin A. Wendt pastor, and Trinity, Rockford, Dr. O. Garfield Beckstrand and the Rev. O. Garfield Beckstrand II, pastors, held cornerstone-laying services for their new churches Oct. 23 . . . St. Peter's Church, Chicago, the Rev. Freeman A. Kunz pastor, celebrated its 60th anniversary Oct. 16.

Good Shepherd Church, Oak Park, the Rev. William E. Kmet pastor, held a farewell reception for Dr. Arthur M. Knudsen, a former secretary of the Board of American Missions, and his family. Dr. Knudsen is now director of Midland College's fund-raising appeal.

NEW ENGLAND

Voters Legalize Gambling Despite Church Opposition

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Voters in Connecticut's Fairfield County went to the polls in October and November and endorsed proposed legalization of gambling by raffles and games of chance despite determined opposition on the part of Protestant churches. The vote in ten towns of the county, including Bridgeport, was about three to one in favor of legalization. Under an act passed by the Connecticut legislature this year, gambling is legal only in the towns whose voters have approved it.

A letter by the Bridgeport Pastors' Association circulated among its members before the referendum called attention to the dangers inherent in the proposed law. It charged that "the legislature created an impossible situation for our churches and other opponents of legalized gambling when it abrogated its responsibility and threw the decision for legalized gambling on to the towns. Our councils of churches . . . spent several thousand dollars opposing the issue on a state-wide basis . . . but they do not have funds to fight the issue on 169 fronts of the state." The law, the association said, opens the door to professional promoters, and "undermines and prostitutes the true spirit of stewardship and charity."

St. John's Church, New Britain, celebrated

Children break ground for church school building at Grace Church, Stratford, Connecticut

NEW ENGLAND . . .

the 40th ordination anniversary of Pastor Otto Plagemann. Emmanuel Church, New Haven, held a mission festival with the Rev. Wallace J. Wolff from British Guiana as speaker.

The New England Conference Women's Missionary Society, renamed United Lutheran Church Women, elected as officers: Mrs. Henry Barber, president; Mrs. Herman Gritz, vice president; Mrs. Arthur Schatz, secretary; Mrs. Elmer Freeman, treasurer; and Miss Elsie Reisch, statistical secretary. Speakers at the convention were: Mrs. Eugene Stowell, Mrs. G. Elson Ruff, and the Rev. Wallace Wolff.

Grace Church, Stratford, Pastor Paul Reisch, broke ground for an addition to the parish hall. Cost of the project is $14,000.

First Church, Southington, Pastor Martin Dolbeer, Jr., dedicated a parish education building Nov. 27. Dr. Paul C. White, synod secretary of religious education, preached. St. Paul's Church, Middletown, Pastor Frederick Reissig, dedicated a parish house and renovated church school rooms Nov. 20.

The Lutheran Inner Mission Society of Connecticut elected at its meeting the Rev. Martin L. Dolbeer, Jr., as president. Other officers: the Rev. John Vannorsdall, vice president; the Rev. Erich Brandt, secretary; Hans Thorner, financial secretary; Herbert Pinter, treasurer. The society adopted a $20,550 budget. Funds for the new building have reached $38,780. The goal is $50,000.

Dr. Conrad S. Reisch, pastor of St. Paul's Church in Bridgeport for 28 years, has resigned and will preach his final sermon in that parish on Christmas Day. He will become a mission developer in Sunnyvale, Calif., for the ULC Board of American Missions. Dr. Reisch has had a prominent place in Bridgeport as director of the Council for Inter-Church Co-operation and chairman of the Bridgeport Weekday Church School committee. He was president of the New England Conference and member of the synod's executive committee, and has been a member of Wagner College's board of trustees since 1943.

The conference Brotherhood held a Boy Scout rally in St. John's Church, New Britain, on Nov. 9. Speaker was the Rev. Paul Wasmund, pastor of Trinity Church, Middle Village, Long Island, senior chaplain of the Boy Scouts of America, and synodical Brotherhood director of Boy Scouts.

Redeemer Church of Lawrence, Mass., Pastor Frederik P. Nissen, celebrated its 25th anniversary.

Church Women Hear Reports On Progress and Future Goals

By RALPH I. SHOCKEY

TRENTON—Gains in membership and increased giving highlighted the conference reports of the New Jersey Synod United Lutheran Church Women at their fall conventions. Mrs. Walter Coester, Sr., synodical president, interpreted the new organizational structure of the national society. The synodical society is revising its constitution for presentation at the biennial convention in Asbury Park, May 1956.

ULCW conference presidents are Mrs. George T. Harkins, northern; Mrs. G. Olson, central; and Mrs. Ralph I. Shockey, southern.

THE GROWTH of community Reformation services indicates a trend throughout the state. One of the largest was held in Weehawken high school, Oct. 30, with over 1,000 present. Dr. Milton J. Hoffman, head of the department of church history of the New Brunswick Seminary, was speaker. The Rev. Dr. George R. F. Tamke presided. Congregations of New Jersey's northern seashore united in a Reformation rally at Atonement Church, Asbury Park, at which Dr. Albert P. Stauderman, associate editor of THE LUTHERAN, spoke.

Dr. Paul T. Warfield, pastor of St. Mark's Church, Trenton, succeeds the late Dr. Donald F. Irvin as member of the ULC Board of Publication. Dr. Warfield observed his 25th ordination anniversary and the 25th anniversary at St. Mark's, Nov. 13.

Gethsemane Church, Keyport, broke ground for a $50,000 church Oct. 23. It will be attached to the parish hall constructed in 1941. Pastor is Frederick C. Boos.

St. Paul's Church, Collingswood, observed its 50th anniversary during the week of Oct. 16. Dr. Stewart H. Rudisill, pastor, celebrated his 35th ordination anniversary in conjunction with the observance.

INCREASED ENROLLMENT in church schools throughout the synod is emphasized by the dedication of a parish house at St. Paul's Church, Linden, Oct. 2, and the $30,000 addition made at Bethany Church, Palmyra, Nov. 6. Synod President Knudten was present for both dedications.

PEOPLE AND EVENTS: Joan Hirschfield, member of Trinity Church, Hudson Heights, entered Marion College, Va., to prepare for the diaconate . . . Grace Church, Trenton, dedicated an electronic organ to the memory of John A. Heinrich, Oct. 30 . . . Holy Spirit Church, Villas, observed its fifth anniversary, Oct. 30, the Rev. Albert Patterson, mission pastor.

St. Paul's Church, Mount Holly, dedicated a parsonage for the Rev. J. Donald Schupp. Good Shepherd Church, Somerville, sold its old parsonage and bought a new one for Pastor Robert Petersen.

MORTGAGE of Holy Trinity's parish house in Manasquan, N. J., was burned after congregation paid full amount of $58,000 building cost. With (left to right) Henry S. Schwier and Synod President Edwin Knudten, are Mrs. Louise Schweickart, charter member of Holy Trinity, Pastor Robert Z. Wuchter and William Meyer.

NORTH CAROLINA

More Missions Needed As Population Increases

By FRANK K. EFIRD

SALISBURY—Continuous growth of North Carolina's population poses a challenge to the Lutheran church, Synod President F. L. Conrad told synodical conference meetings this month. "Just to keep up with the population increases," he said, "we must organize at least five new missions every year during the next decade."

While Dr. Conrad outlined future objectives, the synod announced that mission work would begin in the Konnoak section of Winston-Salem in December and in the Longview area of Hickory in January.

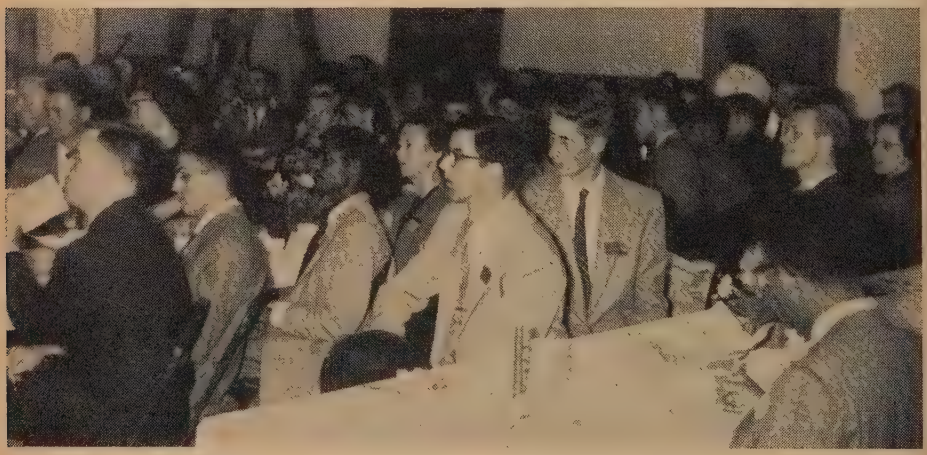
Conference delegates also heard a report from Pastor Ernest L. Misenheimer, assistant to the synod president, on how North Carolina congregations organize evangelism and stewardship programs. Pastor Misenheimer had sent questionnaires on evangelism and stewardship procedures to all pastors.

He said that 90 congregations have evangelism committees while 15 do without them. Lay visitation teams are used by 61, not used by 32, and 40 have visitors call on new members while 58 don't. The ULCA service in reporting non-residents is used by 67, not used by 31. Thirty-eight promote evangelism through visual aids.

Stewardship committees exist in 82 parishes, 21 are without them. Every member canvass is used by 48 congregations, not used by 39. Single envelopes for church offerings lead duplex envelopes 68 to 32. Children's stewardship program has been adopted by 51 congregations, 52 do not use it. Twenty-five pastors have study programs for church councils, 79 have none. Six ministers thought the apportionment system for benevolence would increase vision and giving, 93 favored the "covenant plan." Progress in fifty-fifty giving was reported by 63 pastors, 25 said no progress was being made.

Three merged rural congregations near

(*Continued on page 40*)



SPELLBOUND AUDIENCE of University of California students from many lands listened at "ecumenical banquet" in Berkeley as a guest from India told them about an Asiatic world in revolution which challenges the Christian to action. "Only at the foot of the cross" will this revolution change into reconciliation between East and West, the Rev. M. A. Thomas of the Mar Thoma Church told the young people at the event sponsored by the Student Christian Council. The dinner focused attention on the international gathering of the Student Volunteer Movement, Dec. 27-Jan. 1, at Athens, Ohio, whose theme is "Revolution and Reconciliation."

FOLLOWING A TREND established by two predecessors, George Jaeger, retired officer of the Chase Manhattan Bank, has joined the staff of the Lutheran Laymen's Movement for Stewardship. Two of the bank's vice presidents, S. Frederick Telleen and Frederick Eggerstedt, served the church full time after retirement.

George Jaeger, a former assistant comptroller of Chase Manhattan, became an LLM assistant director with special responsibility in finance and committee work last month. Like his colleague, Dr. H. C. Hoisington of Dallas, Texas, a retired dentist, Mr. Jaeger serves on a volunteer basis. He is a councilman of St. Stephen's Church, Brooklyn, N. Y.

PEOPLE

EDITING A BASIC STUDY of Protestant welfare work in the United States is Dr. E. Theodore Bachmann, professor of church history and missions and director of graduate studies at Pacific Seminary, Berkeley, Calif. Two of the three volumes, published under the auspices of the National Council of Churches, are being compiled by Dr. Bachmann. The first, *The Activating Concern*, is chiefly devoted to an examination of the churches' role in the field of social welfare, and was released this month. Another volume, *The Emerging Perspective*, will appear next spring.

Crosscountry

LIVING ON BORROWED TIME—that's the feeling John A. Krapp of Sarasota, Fla., had for the past 15 years. When he was 65, he underwent dangerous surgery from which he was not expected to recover. This October he celebrated his 80th birthday. Mr. Krapp didn't want a party. But he wanted to celebrate.

He sent a check for $1,000 to Mission Developer Luther N. Schaeffer for the building fund of St. Paul's Church, a congregation scheduled for organization Nov. 20. The note attached to the check said: "This is my 'thank you' to God for letting me live 15 years on borrowed time."

CELEBRATIONS ARE WONDERFUL, another pastor agreed. When the Rev. Charles A. Puls was a young minister at Lawrence, Kans., some 25 years ago, he was asked to officiate at the marriage of an oil-company employee in Oklahoma.

A few months ago a letter reached Dr. Puls, now pastor of Luther Memorial Church, Madison, Wis., and Wisconsin correspondent for THE LUTHERAN. It was from the bridegroom of 25 years ago who had become president of Phillips "66" Oil Company. Marking his silver wedding anniversary, he said, he wanted to send a gift to the clergyman so that Dr. Puls could take a trip abroad when he wished. The gift was 25 shares of Phillips stock—(current market value $77 each). Dr. and Mrs. Puls will make the trip next summer.

NOT ALL MINISTERS are that lucky. Ten years ago, two Reading pastors received similar notes after officiating at marriages: "Dear Sir, I'll give you some money when I get a job." One of the two never heard of the couple again. The other received a belated thank you note recently—and with it $15.

THE FUND DRIVE had been on for two years. Roman Catholics had raised the money needed to build a parochial high school in Hamilton, Ontario. The school was finally completed and dedication day came. Full press, radio, and television coverage was assured. The ceremony went off without a hitch. The slip came at night when the local TV station showed the film of the dedication on its local news program. The music the station played to accompany the dedication of the Roman Catholic school was the battle hymn of the Reformation, "A Mighty Fortress."

NORTH CAROLINA . . .

(*Continued from page 38*)

Boone in the North Carolina mountains opened their newly built church, Bethany, Oct. 30. It was built for $25,000 by the former congregations of Old Mount Pleasant, Mount Pleasant, and Mount Zion. Members contributed $8,000 worth of labor. The Rev. George W. Shuford is pastor.

Over 500 men attended the North Carolina Lutheran Brotherhood banquet at St. John's Church, Salisbury, Nov. 8. They heard Dr. J. A. Keisler, area director of the ULCA evangelism program, speak.

Dr. John R. Brokhoff of Charlotte addressed 700 Lutherans gathered for the Rowan County Reformation service at St. John's Church, Salisbury, Oct. 30.

PACIFIC SOUTHWEST

Lutheran Evangelism Mission Hailed as Outstanding Success

By HOWARD L. LOGAN

Los Angeles—Enthusiastic response was reported by pastors of the 112 National Lutheran Council churches which pooled their forces in the evangelism mission held in the Los Angeles area during the first week in November. The Preaching-Teaching-Reaching campaign was directed by Pastor William Berg, Minneapolis, director of evangelism of the Augustana Church.

Ministers described the success of the mission as "tremendous." They were particularly impressed by the dynamic effect the campaign had on individual members. The pastor of an Evangelical Lutheran church quoted one of his members as saying, "This must not be just a spurt but a permanent frame of mind." Similar reactions came from many other congregations comprised in an area from San Bernardino to Santa Barbara, a distance of over 200 miles.

ULC Publicity Chairman P. O. Narveson reported excellent press coverage. Advertising placed in metropolitan papers reached more than a million readers. Coupons attached to the ads inviting write-ins for free Lutheran literature were being received by churches and the publicity office.

Prayer groups were held in many churches, some having continuous vigils ranging from 12 to 36 hours. Over 275,000 pieces of literature were distributed during the week.

About 8,000 visitors contacted 15,000 people, and reported that only one per cent were unfriendly. They signed up 1,100 for adult instruction, found more than 800 Lutherans who indicated a willingness to secure letters of transfer to California churches. More than 1,300 were interested in Sunday schools, and about 500 families promised to have their children baptized.

Almost 35,000 attended services and listened to preachers from Minnesota and North Dakota, Ohio and Illinois, Iowa and Nevada, Washington and Colorado.

Observers at the mission were ULC Associate Evangelism Director Clifford Weihe, the Rev. Henry Hoesman (ALC), and the Rev. H. O. Egertson (ELC). The mission

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to ministers, held every morning, was well attended. ULC speakers were Dr. Andreas Bard and Pastor Louis Valbracht from Chicago, ELC's Youth Secretary Carroll Henderlie, and the Rev. Theodore Hax (ALC). Pastor Frank Clutz of Phoenix, Ariz., led the morning devotions.

PENNSYLVANIA

Evangelism Mission Date Set For Juniata Conference Area

By DONALD G. RAUP

LEWISTOWN—The Juniata Conference accepted April 15, 1956 as date for the evangelism mission on its territory and approved the appointment of the Rev. Kenneth S. Swanson, pastor of the Nittany charge, as area chairman. His committee includes Pastors Harry Billow, Walter Brown, Paul DeLauter, Donald Gallion, and William Ackerman, H. N. Cope, Lynn Krape, Mack Richer and Mrs. M. W. Schreffler.

The conference at its meeting Oct. 27 discussed plans for the mission. Pastor Francis B. Myers, regional evangelism mission director, led the discussion. Reports from Central Pennsylvania Synod President Dwight Putman, Synod Secretary Ralph Robinson, Inner Mission Secretary George Whetstone,

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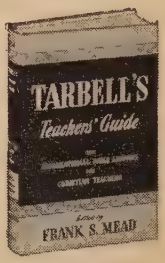

Frank S. Mead, Editor

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PA.: LEWISTOWN . . .

and the assistant to the synod president, Pastor Arthur Yeagy, were heard.

Conference officers elected were Pastors D. G. Raup (president), Paul W. DeLauter (vice president), and Harry Billow (secre-

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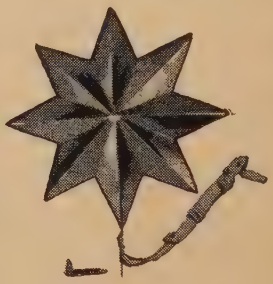

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ary), Ernest Austin (treasurer), H. N. Cope nd Beaver Faust (executive committee nembers).

EVANGELISM was the theme of stewardship vorkshops held in October at St. John's Church, Bellefonte, and St. John's Church, Lewistown, which were attended by 240 ministers and laymen. Serving on the panel vere Pastors Whetstone, Robinson, Myers nd Bruce Weaver, and Conference Social Missions Committee Chairman H. Norton Cope, together with laymen Earl K. Stock nd George Settlemyer.

The conference Women's Missionary So-iety convened at Messiah Church, Mifflin-own, Oct. 19. Reports were heard from Mrs. Barner Clemens, president of the conference ociety, and Mrs. Ethel Bright, statistician. Speakers were Missionary Anna Price, who s under appointment as a missionary to Liberia, and A. H. Reede, economics pro-essor at Pennsylvania State University. New officers are Mrs. Barner Clemens, president; Mrs. Donald T. Laird, vice president; Mrs. Woodrow Mattern, secretary; Miss Marion Decker, treasurer; and Mrs. Charles Bright, statistician.

WISCONSIN

Pastor Wrigley Suspended; Gethsemane Faces Decision

By CHARLES A. PULS

MADISON—The third trial for deviation from Lutheran doctrine, conducted by the Synod of the Northwest, came to a close Nov. 10 at Milwaukee when a trial committee consisting of seven pastors found the Rev. Victor K. Wrigley, pastor of Gethsemane Church, Milwaukee, guilty on five of six counts. The committee recommended suspension from his pulpit until the synod takes final action in May. Synod President Paul E. Bishop said, "Without doubt I will follow the recommendation of the committee."

The first trial was that of George P. Crist, Jr., who has been suspended. The second

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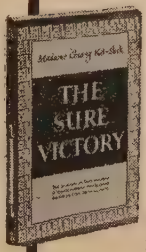

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WISCONSIN . . .

trial was that of the Rev. John H. Gerberding, Menomonee Falls, who was found "not guilty," a verdict that caused 35 Milwaukee area pastors to demand a new trial. Gerberding offered his resignation to the congregation which at first rejected it, but accepted the pastor's decision on a second vote.

Pastor Wrigley had refused to attend the hearings in his case "on orders from his congregation" which had charged some members of the investigating and trial committees were prejudiced against him. Following Wrigley's suspension, Gethsemane's council voted to retain the pastor despite his conviction. A congregational meeting was scheduled for Nov. 27 to vote on the council's action.

The trial committee that convicted Wrigley was composed of Pastors Milton A. Haker, West Allis; B. J. Stecker, Fond du Lac; Arthur R. Tingley; Neenah; Theodore S. Rees, St. Paul, Minn.; Paul L. Roth,

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Kenosha; Dr. A. C. M. Ahlen, professor of Northwestern Seminary, Minneapolis; and Arno Martin, Milwaukee. Dr. Ahlen and Pastor Martin served on the previous committee that convicted former Pastor Christ, while Pastor Tingley had served on the panel that acquitted Pastor Gerberding.

Pastor Wrigley was found guilty on charges that he had denied "the divine objective authority of the Holy Scripture," contrary to the witness Scripture bears to itself, and contrary to the Lutheran Confessions"; had "repudiated the true exposition of the Holy Scriptures in conformance with the Lutheran Confessions"; denied "the historicity and actuality of the Virgin Birth"; repudiated "the physical resurrection of Christ"; repudiated "the sacramental union in the Lord's Supper." No decision was reached on a charge involving denial of original sin, "due to the contradictions and confusions in Pastor Wrigley's defense."

Prior to the trial Pastor Wrigley had supplied each member of the panel with an eight-page statement giving his views regarding the charges. The panel reached its decision after a full day of deliberation on the basis of copies of his sermons, newspaper articles quoting his statements of faith to the congregation, and other utterances.

Among the statements made by Pastor Wrigley were: "Throughout the investigations it has seemed that those who have represented the synod have wanted the word 'faith' to mean the intellectual acceptance of certain 'doctrines' or ideas about how various events recounted in the Bible occurred. I consider this a false understanding of the word 'faith' . . ."

". . . Those who have represented the synod have seemed to mean that the Bible must be taken literally true in all its parts, whether it happens to be talking about history, biology, geology or faith . . . Neither the Scriptures, nor the Creeds, nor the Lutheran Confessions declare that the 'historicity and actuality of the Virgin Birth' is a matter of faith."

". . . I affirm that there is nothing in the

(*Continued on page 47*)

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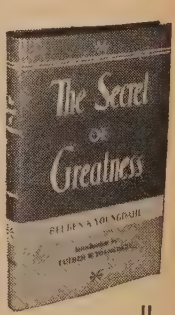

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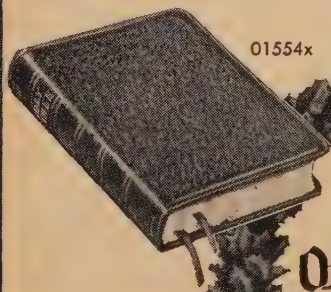

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ISCONSIN . . .

(*Continued from page 45*)

riptures, Creeds or Lutheran Confessions at requires anyone to say, as a matter of ving faith, 'Jesus Christ was physically, ological conceived without a human ther . . .' I do not preach and teach how hrist is present in His Supper. I seek ways to preach, teach and live according o the significance of His presence . . ."

The decision that declared Pastor Wrigley uilty of deviation was reached with sad- ss and reluctance," said President Bishop. t was aimed at the welfare and stability f the congregation. It is our hope that the astor will accept it as an action intended o help him, establish him in the faith the urch professes. The door is open for him o recant."

The Rev. Charles F. Burmeister, Marin- te, who served as prosecutor at all three ials, believed the heresy trials had "opened p a fundamental issue in the United Lu- eran Church," and that "if we are going o bear the name Lutheran we must preach

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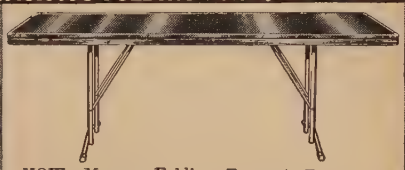

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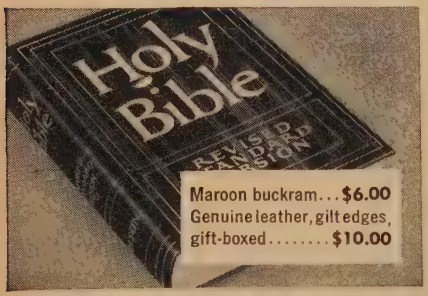

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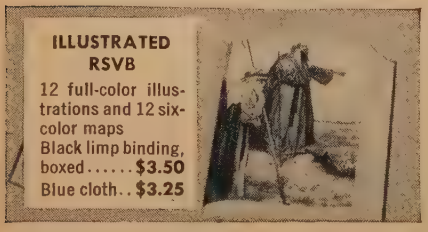

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WISCONSIN . . .

Lutheran doctrine." He told reporters that it was not unlikely "there were members of the United Lutheran Church who had been sympathetic to the views of the three defendants."

Prior to the trial, Pastor Wrigley said it would be the synod, not he, who would break the relationship between them, and that he would remain as pastor of Gethsemane Church until the congregation severed that tie. There is the possibility that the congregation will not accept the action of the synod, as expressed in the trial verdict, and follow its pastor out of the synod.

In that case, however, it is foreseen that the 400-member congregation will face real difficulties. Being a seven-year-old mission, the congregation owes the Board of American Missions on both its church building and parsonage. President Bishop said he believed the indebtedness amounted to about $29,000. He told reporters that if the congregation chooses to leave the synod "we can't stop them. The question is whether it is advisable to try to keep the congregation if it does not wish to remain."

He said that if the congregation left the synod it would be required to pay for the pastor's salary aid received during the past seven years, in addition to all other funds borrowed for church site and buildings.

DECEASED

MRS. LONNY LINCKE, widow of Pastor Ottomar Lincke, died Oct. 4 at the Lutheran Old Folks' Home in Toledo, Ohio. She was 88.

Born in Germany in 1866, Mrs. Lincke came to America with her husband in 1895. Pastor Lincke served congregations in Riverside and Egg Harbor City, N. J., and Conestoga, Ontario, before going to Waterloo College and Seminary in 1912. Since 1948 Mrs. Lincke had been a resident of the Toledo Home.

Surviving are three sons and one daughter. Services were held Oct. 5 in the chapel of the Old Folks' Home and in Kitchener on Oct. 7. Interment was at Kitchener.

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IN CONCLUSION . . . . . .

IN A $400 BILLION ECONOMY, the billion-and-a-half that Protestant church members laid on the offering plates last year doesn't look so very large. Cosmetics, tobacco and liquor each took a much bigger share of America's dollars.

Though United Lutherans averaged almost one dollar a week in their giving to the church—a 10 per cent increase over the previous year—they still had to take 32nd place among the 55 denominations reporting figures to the National Council of Churches. Even this was a fairly respectable position. It put United Lutherans right alongside the Episcopalians and well ahead of the Methodists.

The sense of stewardship among ULCA members has gained greatly in recent years, due largely to the excellent educational program of the Stewardship Department and to confidence in the quality of the church's leadership. Becoming aware of the needs of the church, people are responding because they want to share in its program. It's good that they are, for these years are of strategic importance in the development of the church. Opportunities exist in home missions, education and other fields that may never again be seen. And larger work means, of course, higher budgets. Givers must either continue to increase their offerings or allow the church's program to lag.

IT WOULD BE a mistake to think that Christian stewardship begins and ends with the money we put in our weekly envelopes, however. Everything we own, our time and talents, and even life itself is a trust from God. It must all be used for his purposes. People who teach in our Sunday schools or who go out on evangelism visits are really fulfilling their stewardship responsibilities by serving God with some of their time and energy.

In a still wider sense, the great prosperity and productive power of the United States and Canada is a trust from God. It can be used for purposes of terrible destruction or it can be used to help lift the level of living for people all over the world. By God's grace and guidance, our nations have been led to use their resources largely for constructive, peaceful purposes. Surely this is something to be thankful for. Our riches in material goods compared to the wretched poverty of others in the world should compel us to share some of our abundance with those less fortunate. Anything less would be a betrayal of God's trust in us, a failure in national stewardship.

WE ARE ALSO STEWARDS of God's most precious gift of all—his holy Gospel. Its message of salvation has been entrusted to us to preserve and to share. If we prove faithful in material things and faithless in spiritual, we've shown a poor sense of values.

The Gospel can't be wrapped in the napkin of tradition and buried in the back yard, like the timid servant did with his one talent in Jesus' famed parable. It is a living power, to be adapted to man's needs. It must be changed into the coin of everyday thought and put to use. Wherever there is sin and fear, it must be applied in order that he who bought us with a price may find his purchase growing and gaining until it fills the whole earth. This is not an easy task. It calls for the best thought and the strongest effort we can put forth. But it makes wonderful and rewarding the stewardship to which God has called us.

—ALBERT P. STAUDERMAN

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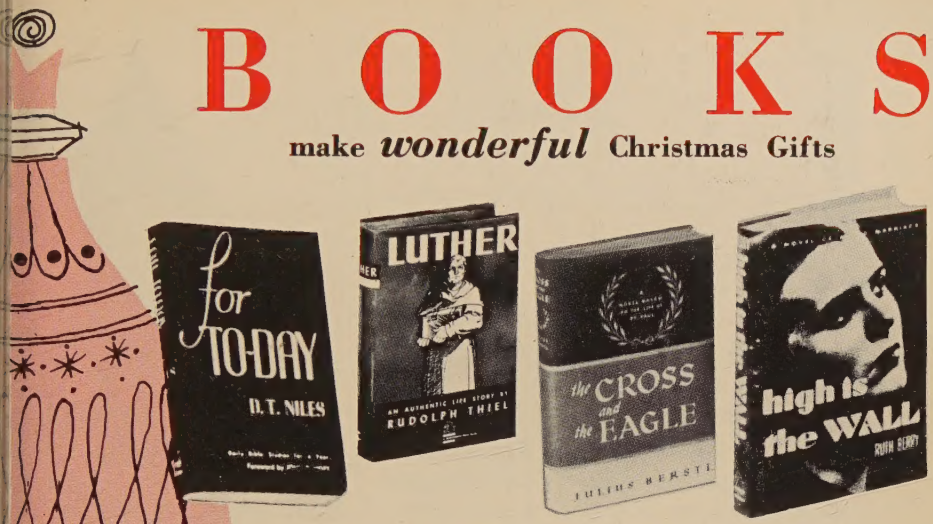

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